

MANUALE OF DEVOTIONS,

Suiting each Day ; with
Prayers and Meditations an-
swerable to the worke of
the Day.

AS ALSO

Each Man Calling, viz.

The Noble man, the Soldier, the
Lawyer, the Tradesman, the Sea-
man, The Sickman, the Dy-
ing man, &c. with
answ-rable Prayers
and Medita-
tions.

Parish

God's churc

By T. Sanderson

LONDON,

Printed by R. H. for George Tomlin,
and are to be sold at his shop in
Graves Inn. 1643.

MVNIHALL

OF THE

DEPARTMENT

OF THE BRITISH MUSEUM

PRINTED FOR THE

BRITISH MUSEUM

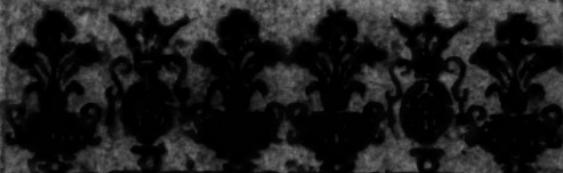


NO. 101

PRINTED FOR THE BRITISH MUSEUM

BY J. DODS, 1835.

1835.



To the Worthyfull,
and my very good Friends,
*M^r Katherine Power, William
Toperfield her brother Esq;
William Ferrers her Sonne
Esq; and M^r. Suston his
virtuous wife. M^r. Thomas Fer-
rers, Mr. John Axer, and his
virtuous Wife M^r. Susan.*

 Or some of
you most of
these De-
votions and
Meditations were un-
dertaken ; and but for
some of you could not
A 3 have

have been undertaken by
this Author; who to
the memory of Edward
Ferrers Esq; deceased,
and yourselves, acknow-
ledges to have received
the best part of his live-
lihood; and in gratitude
gives this publike Remon-
strance of it: All that he
saies more, is, He praiers
you to cast a favourable
eye upon his endevours,
untill he ceases to pray
for you; which will not
be, untill he ceases to be

Your Servant
Swadlin.

To the Right Honourable the Earle of *Sussex*, my very good Lord.

SIR,

NO T to teach you pray/that were an irremissible Temerity, since *Nemo dominus, nemo devotus*) but to pray your acceptance of this Testimony of my Duty, which is Thankfulness; and to give Patronage to these Devotions; So they may finde entertainment and welcome abroad; Without this favour of yours, they cannot hope that favour of any mans: The reason is ready; For the Author is the meanest of his Tribe, but

Your Honours faithfull Beadsman.
Swadlin.

To the Right Honourable and my very good Lady, the Countess of *Sussex*,

Madame,

EThese Meditations and Devotions, desire to grow fat at your breasts; They are not so bold, as to offer you Directions; only in an humble Timidity, they desire Acceptance with you, and Commission from you; If they enjoy so much happiness as sometimes to be amongst your attendants and to waite upon you in your Closet, they are blessed; and that addes a bleſſing to

Your Honours unwarthiest, but devoted Beadsman
Swadlin.

To the Christian
Reader.

Presume not
to merit your
favour by the
worth of these Devo-
tions ; nor doe I by
them give you Direc-
tions for your own ; on-
ly in these lines fore-
going , I pray your
Christian favour, If
you shall deign to cast
your

your Eye upon them ;
and this I despaire not
of, because of their Sub-
ject ; Devotions, De-
votions for each day,
suitable to the work
of each day ; Devoti-
ons for each course of
life, according to each
course of life : If you
read them to the end,
I pray , they may be a
means to prepare you
for a happy end ; *A-*
men :

I **S**pendlin.
Churche's
fled to Hell no
you

The Table.

When thou canst not sleep.	fol.
When thou awakest in the Morning.	5.
When thou seest the Light.	8.
When thou Rest.	11.
When thou Coalebst thy selfe.	14.
When thou W'shest.	17.
When thou Studiest or readest.	20.
When thou Eatst.	32.
When thou hast dinner.	33.
When thou preparest for Bed.	34.
Evening Prayer.	37.
When thou uncloashest.	42.
When thou art in Bed.	44.
Sum-	

The Table.

Sundayes Devotions, Adedit-	
tions, &c.	49.
Mundayes Devotions, Medi-	
tations, &c.	111.
Tuesdayes Devotions, Medi-	
tations, &c.	139.
Wednesdayes Devotions, Medi-	
tations, &c.	160.
Thursdayes Devotions, Medi-	
tations, &c.	222.
Fridayes Devotions, Adedit-	
tions, &c.	244.
Saturdayes Devotions, Medi-	
tations, &c.	342.
A meditation before the Commu-	
nion.	270.
A Prayer before the Commu-	
nion.	279.
A Meditation of the Nature, full	
part of the Communion.	283.
Another Meditation before the	
Communion.	306.
A Meditation upon the form	
of the Sacrament.	320.
A Prayer.	330.
A meditation upon the End of	
the Sacrament.	333.
Medi-	

The Table.

<i>Meditations after the Communion.</i>	358.
<i>A Communicant instructed.</i>	364.
<i>A Meditation of Childebearing</i>	370.
<i>A Prayer before Childe birth.</i>	377.
<i>A Thanksgiving for Childebirth.</i>	384.
<i>The Sea-mans Devotion.</i>	38.
<i>The Soldiers Devotion.</i>	394.
<i>The Lawyers Devotion.</i>	401.
<i>The Tradesmans Devotion.</i>	407.
<i>The Nob'le and Rich mans Devotion.</i>	409.
<i>The Ministers Devotions.</i>	415.
<i>The Sickmans Devotion.</i>	41.
<i>A Prayer in time of Pestilence.</i>	448.
<i>Meditations upon the Plague.</i>	457.
<i>Several Meditations and Prayers of the Author upon the sicknesse and death of his Sonne.</i>	465.

A

The Table.

<i>A Prayer for the sick.</i>	49.
<i>The Dying mans Devotion.</i>	
	50.
<i>A Discourse betwixt the Devil and the Soule.</i>	52.
<i>A Prayer for the Present times.</i>	58.
	539.

De-



DEVOTIONS.

YF Ben thy farr mor
as sleep. Hylde
and waken. Hylde vkye. Chi
OW HARP

How thing it is for
a Body to be
in the Gravd;
or for a Soule to
be in Heaven!
There the Body hath no feare;
Heer the Soule hath no inter-
mission; but in that a Diuine
all securitie; in this an Ecc-
cell tranquillity. Here though
in my Bed, yhe infirme of my
Grave, my Body can not best for
feares.

feares, my Soule cannot sleep
for intermissions. I went not
to bed above two houres since,
and am already startled from
sleep with sodaine feares, and
bindred from sleep with this
intermission: I could therefore
wist with Saint Paul, that I
were dissolved: but since my
wist must wai God's leisure,
I will with God's Will: And
wheras Absurde^r sought an
Earthly Heaven, I will seek an
Heavenly Earth; He read when
he could not sleep, and now I
cannot sleep; I will read; not
what he reads, the Canticum,
but as a Booke fit for Kings,
for therein they excell me, but
the Goffell; that's fit for Sub-
jects, and wherein may read
equally with Kings & Kynge that
reades of Assurde's goodser-
vice, and redwards him for it:
In this I may read of my Sávi-
our's great sacrifice, had blisse
him, that by it I am delivered

from eternall death; For I can not say less in the considerati-
on of it, then what King David
said, What shall I render, or,
what reward shall I give unto
the Lord for all the benefits he
hath done unto me? I will think
upon thy name, o God, in the
night season, and will keep thy
law; Thy name which is Ieho-
yah, *Justitia nostra*, I will think
upon and will not fear; Were
there nothing upon me but my
bed clothes, I might feare; but
being covered with the Lord
my righreounesse, with the
righreounesse of my Lord, I
need not feare: But how shall
I know I am covered with his
righreounesse? Why, I be-
lieve in him, and therefore will
keep his law; For my former
breach of it, I will keep it in
the teares of Repentance; and
that part of it which I have bro-
ken by defiling my Bed, I will
keep by washing my Bed, and

watering my Couch with my
teares ; And for the time to
come , I will keep it with feare
and trembling ; I will relye up-
on thy pardoning mercy for
what is past, and upon thy pre-
venting mercy for hereafter ;
and beseech thee by the one to
justify me, and by the other to
sanctifie me ; that whether I en-
joy further sleep , I may joy in
my future quiet ; that though
I sleep no more , I may rest for
ever ; Forever, to Doomes-day
in my Body , and ever after in
my Soule and Body , through
him who gave his Body to me
the night before he gave his
Body for me ; that by both, both
my Soule and Body might be
preserued to everlasting life :
Upon that merit of his I doe
wrestle with thee for a Blessing,
as Jacob did when he could not
sleep ; and dare ask for thy mer-
cy , thy mercy to my Body pre-
tently in sleep , thy mercy to my
Soule

Soule eternally in peace; And so I turne me againe in peace to take thy selfe, and beseeche thee to make me dwell in safety, through Jesus Christ, Amen. In whose blessed name & words I call upon thee, saying, Our Father, &c. I have said no

When thou awakest in the morning.

O Lord, thou art my God, Early will I seek thee, my Soule stirreth for thee.

Thou art my God indeed, so I have found thee this night; Thou hast preserved me, thou hast protected me, when I was asleep, I could not defend my selfe; a Thief might have broke open my house, a Murderer might have cut my throat, the Devill might have taken away my soule; But all

are in safetey, therefore thou art
my God ; and therefore do I
bless thee in this early seeking
of thee : Early and late thou
hast been my God, else early or
late I had beeene consumed ;
Early thou hast desired , late
thou hast waited for my con-
version ; and therefore early
now, and no longer late, I will
be thy servant. The earliest
breath I draw in , is an humble
thankfulnesse to thee, for my
preservation this night ; The
earliest breath I send out , is an
earnest supplication to thee for
my preservation this day : Oh,
let me seeke thee so, that I may
 finde thee ; finde thee so, that I
may serve thee ; serve thee so,
that thou mayest save me this
day , and all the dayes of my
life ; this night following, and
at the hour of my death , and
for ever. Till then my Soule
chirkest for thee, but I shall not
thirst for thee then, for then I
shall

shall be with thee ; with thee
who art the Fountaine of life,
and wilt give me to drinke of
the Fountain of living water ;
and when I drinke shal I shall
not need to thirst ; But thirst
now I do ; nor strengtheneth
my flesh , ned after the lusts of
mine eyes , nor a lust the pride
of life ; for I make a Covenant
with my flesh against concupis-
cence ; for I make a Covenant
with mine eyes ; against covet-
ousnesse ; for I make a Cova-
enant with my life against ambici-
on ; But I thirst for thee , that
I may performe the Covenant
which I have made ; and neither
think , nor speak , nor do any
thing against my God ; who
hath preserved me this night ;
and whom I thirtily beseech to
preserve me this day from all
perill and dangers , bodily and
ghostly , through Jesus Christ ;
Amen. In whose blessed name
and words , I &c .

When thou seest the light,
to bringes me ev'g blithe
Lord shew'st light of thy com-
mande upon thy servant.

Every man desires light, for
light is the beauty of all
things: No man desires that
which he hath; or if any man
doth, he is no wise man; and
what am I then, to desire that
which I enjoy? I enjoy light,
and yet I desire light, Is not
this a vanity? A meere vanity it
is to desire that which is enjoy-
ed; but yet, this is no vanity in
me; For I desire not that light
I doe enjoy, nor doe I enjoy
that light I did desire: This
light I doe enjoy, I did desire
when it was darke; It is darke
with me still, though it be light,
and therefore I desire another
light to remove this darknesse,
a light to direct me where to re-
turne my thankfulness for the
light

light I have, and for the light I would have, even thy light, o God; Not that of thy Majesty, for I cannot behold it; I cannot, for the Cherubins cannot; nor that of thy Justice, for I dare not behold it; I dare not, for King David, a man after thine owne heart, did not dare, and therefore he deprectated thee so enter into judgment with him: But the light of thy countenance, that light which came from thy countenance, the Day spring on high that visited us; that light which is still before thy countenance, the bright morning star; that light which may disperse the Clouds of my darke evening sinnes, and bring me, in the morning of my resurrection, to the right hand of thy countenance, Jesus Christ the righteous, who is my Advocate with thee, and propitiator for my sinnes; And Lord, in this light of thy countenance

P.S.

Ps.14-3.2.

Luc-1.78.

Rev.22.16.

Eph. 5. 14

I shall be thy servant. Amen.

O my God above, over thine

whole world, I call to thee,

When thou risest, I will

wake them that sleep;

and I will rise from the dead,

and Christ

shall give me light.

¶ O my God, bid me arise,

I am awake, o God, and do

not sleep; why then does

thou bid me awake from sleep?

I am alive, o God, and not dead,

why then doest thou bid me a-

rise from the dead? I did desire

light but now, and now I enjoy

light; so what end then does

thou promise that Christ shall

give me light? Why, herein I

see my misery, and thy mercy;

and bewail my self for the one,

and magnifie thee for the other.

For though I am awake, yet I

am asleep, and therefore have

need to awake from sleep;

Though I am up, yet I am

downe amongst the dead, and there-

therefore have need to arise
from the dead; though I do
desire light, and do enjoy light,
yet I enjoy not that light I did
desire, nor did I desire that light
I do enjoy; and therefore I
bless thy name for this pro-
mise, That Christ shall give me
light. I sleep not in my bed, but
yet am still a-sleep in sinnes, and
of the two this is farre the worse;
for that was good for my Bod-
y, but this is bad for Body
and Soule, and if I walke not
quickly, it will proove verla-
ting to both. My eyes are close
though they are open, and I see
not thy wondrous workes.
My mouth is open, and yet I
close, and I speak not thy prai-
ses. My eares are dull, though
they are not deaf, and I hear
not the directions of thy Lawe.
My nose is stuffed, though it be
not stopped, and I smell not. I
scent not the sweete fragrances
of thy promises. My feete are
shackled.

shackled, though they are loose,
and I walke now in by wayes;
My hands are manacled, though
they be at liberty, and I worke
now out mine owne salvation
with feare and trembling; my
Body trembles, and my Soule
teares; and therefore I desire
thee that I may doe what thou
biddest me doe, Awake from
sleep, and arise from the dead;
else my fears will grow despe-
rate, and my trembling terrible;
For who would not de-
spaire, who is not terrified, to
be amongst the dead? Yet a-
mongst the dead I am, I am one
of the dead, for I am dead in
sinnes; and therefore I desire
thee humbly and earnestly, I
desire thee, humbly upon my
bare knee, and earnestly with
my naked soule, I desire thee
to awake me from this sleep,
and to raise me from this death
by grace; by the grace of Re-
pentance to awake me, and by

the

the grace of Faith to raise me,
that I may obtain this promise,
Christ shall give me light, the
light of the first Resurrection,
that the second death may have
no power over me; It is such a
light I desire still, and delight
in, even the light of a heavenly
understanding, that I may know
thee, the light of heavenly wis-
dom, that I may fear thee;
the light of heavenly grace,
that I may love thee; the light
of Faith, that I may live in
thee; the light of Glory, that I
may live with thee this day,
and every day, and for ever,
through Jesus Christ, that en-
lightens every man that comes
into the world. *Anu.*

Eph. 6. 11.

When thou cleahest thy selfe
Put on the whole armour of God
that ye may be able to stand
against the wiles of the Devil.

THE Devil is early up, I
wif the may be never the
neare; He is laying his wiles al-
ready; Oh that I were as wise
and wily as a Serpent, that he
might not beguile me, that I
might beguile him; I am put-
ting on, he promptes me to put
on too; Crispe upon my haire,
paints upon my face, apparel
upon my back beyond my de-
gree and calling; but God (bles-
sed be his name) hath shewed
me the way to resist him, and
that is, to put on his armour;
but, can I put it on? Else sure
God would not bid me; yet my
Free-will is lame, and there-
fore I will pray to God that he
would helpe me: See, O my
God,

God, I am ready to be armed,
O doe thou put on me, and keep
on me thy whole armour, else
I shall be unarmed ; Girt my
loynes with Truth, and I shall
tell no lye; Steele my brest with
a plate of Righteousnesse, and
I shall admit no dart of sinne;
Shoo my feete with peace, and I
will not be swift to shed blood;
Defend me with the shield of
faith, that though I doe fall, I
may keep safe the helmet of sal-
vation, and not lose the sword
of the Spirit; or if any word of
God, yet not that word which
is God with us, Iesus Christ, in
whose garments let me obtaine
the blessings of this life and of
the next, as he hath taught me
to pray for them in his holy
Gospell, saying, *Our Father*
which art, &c.

When

Whenthou washest.

Ps.51.7.

*Purge me with Hyssop, and I shall
be cleane ; wash me, and I shall
be whiter then Snow.*

I Wash my hands because they
are foule, I wash my face to
make it faire ; but I have a face
within, the face of Conscience,
very foule, and I cannot make it
faire; I have Hands within me,
the operations of my Soule,
they are uncleane, and I cannot
wash them : The Leprosie of
sinne hath defiled both the one
and the other, and I am unclean
all over ; I am natively foule,
and I am actually foule, and I
can neither purge the one, nor
wash the other : But thou O
God canst purge me : Thou
couldst purge me without hyssop,
thy power hath no bounds,
But thou wouldest purge me
with Hysop, so thy will did

man.

manggan thy power ; and so
thou canst, and so thou wilt
wash me too, purge with My-
selfe it selfe, and I shall be cleane,
wash me with Hyssop water,
and I shall be whiter then snow.
My Originall guinde is a deepe
Dye, and that wants purging;
My Actuall transgression are a
Dye too, but not so deepe, for
they want but washing, but let
the washing, & God, be with
that water which was distilled
from the Hyssop, the water of
life, the water which came a-
way mixed with blood, when
that bloody Soldier stabbed my
Saviour to the heart; For by
Hyssop I understand my Savi-
our; The Hyssop is a small herb,
and the Hyssop is a vertuous
herbe; The smalnesse represents
Christs humilitie, who vouch-
saide to the man; And the vertue
notes Christs efficacy, For Hy-
ssop works upon the Inwards,
and Christ upon the inward
man.

man. Purge me with this Hys-
sop, O God, and I shall be low-
ly in mine eyne eyce, and so I
shall be cleane by justification
for thou giffest grace (the grace
of justification) to the humble.
And wash me with this Hysop
water, O God, and I shall be
white by sanctification; for the
pure thow wile make more
pure, and though their sinnes
be as red as scarlets yet their
Soules shall be as white, and
whiter then Snow. Purge me
with Hysop, O God, and I shall
be free from impurity; wash me
with Hysop water, O God, and
I shall be beautified with sancti-
ty. And thus while I wash my
hands and face, I beseech thee
to purge my Soule, and wash
my Conscience, for his sake
who is noted by the Hysop,
Jesus Christ, the humble & clean-
ser of his Disciples feet. To
whom, with Thee, and the Holy
Ghost, be all glory for ever. Amen.

When

*When thou prayest with thy
flock in Family, or else where
ever we come to meete*

O Most gracious God, thou biddest us draw neare unto thee; behold us, we obey thee: O most righteous God, thou forbiddest us draw neare unto thee with our lips, and be farre from thee in our heares; behold us not, for we disobey thee; Our lips pray, but our hearts wander, and yet with our hearts we desire to pray as well with our hearts as lips, that we may not sinne while we confesse our sinnes, that we may not sinne while we pray against our sinnes; that in the Confession of our sinnes we may be hanible, that in the deprecation of our sinnes we may be heard, and in both forgiven for his sake who gave himselfe a sacrifice for our sinnes, Jesus Christ, In whose name we offer thee

thee this our morning sacrifice,
and beseech thee it may be ac-
ceptable to thee. In whose
name we confess our sinnes,
and beseech thee to be favourable
unto us. Our sinnes we con-
fess to thee humbly and sor-
rowfully; our sinnes forgive
us we beseech thee heartily and
faithfully. We sinned in *Adam*
when we were not; we were
conceived in sinne when we
were; and ever since we have
been, we have lived in sinne:
We doe not remember one law
of thine, nor one line in that
law, nor one letter in those
lines; but we have transgressed
them all either by Act or incli-
nation; and where we have not
actually done it, we bleffe thy
Name for restraining us. We
have sinned both against thee
and man; Against thee we have
been Atheists, and denied thy
Essence; against thee we have
been Idolaters, and denied thy

Unity.

Unity; against thee we have
been Blasphemers, and taken
thy Name in vain; against thee
we have been Prophaners, and
insurped upon thy day: And a-
gainst man, if we looke upon
the head, the Magistrate, the
Minister, or our Parents, we
have reviled them, we have
dishonored them, we have dis-
obeyed them; reviled them
with Corah, dishonored them
with Cham, and like the sonnes
of Beliall disobeyed them: If
we looke upon our left hand,
we have murthred our En-
emies, as farre as our envy, hate,
or malice had any power: If
we look upon our selves which
are thy Image, we have defaced
it; which are the members of
thy Sonne, we have defiled
them; which are the Temples
of thy Spirit, we have polluted
them: If we looke above us
upon the Rich, we have rob-
bed them; if below us on the
poor,

poor, we have oppressed them;
If on our right hand, upon the
good, we have wronged them;
if on our neighbors, we have
defrauded what was theirs, and
so, and worse then so, have
broke thy whole Law by cove-
tousnesse and concupiscentie:
Yea, o God, we have sinned a-
gainst thy Creatures too, by
superfluous and intemperate
morsels. Nor doe we remem-
ber one promise in thy Gospell,
but we have discredited them;
If thou hast bid us confess our
sines, and promised to forgive
them, we have not confessed
them; or if we have, such was
our Confession, that we have
not received forgiveness; If thou
hast bid us come, and pro-
mised us ease, we have not
come, or if we have, we have
found no ease; If thou hast bid
us hunger, and promised to sa-
tisfie us, we have not hungered,
or if we have, we have not been
satisfie-

satisfied, and all for want of
Faith, for want of Repentance;
But now we come to thee for
Faith and Repentance, and be-
seech thee with our Soules to
give them us, that we may know
and in the houre of our death
believe and have the forgive-
nesse of our sinnes, through Je-
sus Christ, who dyed for our
sinnes, and rose againe for our
Justification; in whom we be-
lieve, and beseech thee to help
our unbeliefe, by joyning so
our Faith, Foye, that we may
this day walke after the Spirit,
and be thereby penwaded;
There is no Condemnation to
us; Nor let there be any dan-
ger to our gracious King
Charles, either by the meachery
of Enemies, or policy of Flat-
ters, or subtilty of the Devills
but let him be blest, Bless him
o God with the heart of David,
that he may continue a man af-
ter thine own heart, bless him
with

with the hand of *Solomon*, that
hee may bee wiser than , and
bless him with the hand of
Gideon, that he may bee the Con-
queror of all his Enemies;
Bless him for himselfe, and in
his Royall Consort our graci-
ous Queen; *Q. Mary*, with
Maries choice , with *Rachels*
beautie, with *Louises* fruicelnes,
that they may live long and
longe together , like *Isaac* and
Rachel; Bless them in their
Royall Off-spring , our hope-
full Prince *Charles*, with the rest
of them Princely issue, to suffer
there be never wanting one of
this line, to be Makers of Peace
and Continuers of the Gospell
to us and our posterity after us:
Nor let this precious oyntment
of thy blessing bee limited here,
but runne downe to the beard,
even *Aarons* beard , the whole
Clergie; Make them all pain-
full in their Studies, powerfull
in their Pulpites, fervent in their
duty

Dc.

Devotions, truly in their Conversations, successfully in all, shall be fulfilled in me. Be discharged at the blood of all those Souls committed to their charge, within some, and not before. Cast away, chemise bad, nor ever let this Dew rest upon the hill of Hermon, but descend upon the mountaintops of Syon, the Nobles and Peers of this Realm; particularly upon, &c. by increasing and multiplying thy graces in and upon them to perfection; by Yea, & God, let his oament and this dew goe downe to the skirts of all his Subjects royal Subjects, that they may serve thee their God & holiness, their King in obedience, one another in righteousnesse, and themselves in soueresse. More particularly upon the people of this Parish where we live, that we may live surely before thee, and peacefully amongst our selves; Especially

cially upon this Family wherein we dwelt, Make me loving to my wife, her amiable to me, both of us chaste towards one another, Religious and carefull in educating our children, and them obedient unto us; Carefull and honest in governing our servants, and them dutifull to us, and all of us dutifull and obedient to thee, that all of us may receive the reward of good and faithfull servants, the gift of God, Eatnall life, through Jesus Christ our Lord, In whose name we yet farther beseeche thee for all Christendome, that thou wouldest gather the dispersed, and relieve the despised, and comfort the afflicted, and heal the wounded, and free the imprisoned, and deliver the Child-bearing woman, and provide for Widowes and Orphans, and preserve the Seafaring man, and protect the travellers by land : Yea, o God,

for the whole world we beseech thee, the Jewes, that thou wouldest regrate them; the Turkes, that thou wouldest intrust them; our Benefactors, that thou wouldest reward them; our enemies, that thou wouldest reconcile them; our friends, our kindred, our acquaintance, that thou wouldest keep us all in the Bond of peace, and make us all one flock under one Shepherd, one body under one head, Jesus Christ, the head and Shepherd of us all: In whose name, humbly, we returne unto thee all unsign'd thankes, and particularly for thy Electing, Creating, Redeeming, Justifying, sanctifying, hope of glorifying, and continual preserving us, particularly this night past, wherein (for our many sinnes of the former day) thou mightest justly have hucked us into eternall darkness; but, blessed be

thy name; we have been preserved; And now again we beseech thee to preserve us in this day from all perills and dangers both of soule and body, from all sinne and punishment, from all evill company and temptation; Let thy hand of protection be over us, and take us into the custion of thy bands; Let thy hand of providence be for us, thy hand of correction before us, thy hand of remevention be under us; O let us this day enjoy the blessings of thy right hand in all Spirituall graces, the blessings of thy left hand in all temporall necessities; In thy Temporall blessings, whether more or lesse, give us contented mindes; for thy Spirituall graces, give us hungry soules, that we may live to day honestly, and for ever hereafter happily through Jesus Christ, Amen
In whose name, soe

for you to be added to us.

When thou failest, or teachest,

day by day, add new signs upon us.

That the God of our Lord Jesus

Christ, the Father of Glory, may

give unto you the gift of wise-

dom and moderation in the

knowledge of him. For eyes of

your understanding being en-

lightened, sheweth the

whole world, and bringeth

Ver. 11. **W**hat's. Paul prayed for

the Ephesians, I pray,

without sacrilege or wrong,

pray for my selfe, and must to

him to whom he did pray, the

God, and in the same name of

our Lord Jesus Christ; and for

the same thing, To give me the

spirit of wisdom and revelation

I grant him the knowledge of him

that will enlighten the eyes of my

understanding. For I am a fool;

and a very Novice, and there-

fore want wisdom, or I am

ignorant, and a very Idiot,

and therefore want knowledge.

Eph. 5.

For I am blinde, and a ver
Darkling, and therefore wan
enlightning; and thou hast said
If any man want wisedome, let
him ask it of thee; and beholde
I doe aske of thee what I want
none else can, and therefore on
ly of thee, who only canst, and
I trust, wilt give me what
want, Wisedome, wisedome
direct me, Knowledge to in
struct me, and a Lamp to en
lighten me. I was born in dark
nesse, in a double darknesse, of
Sime and Ignorance; oh, shew
upon the darknesse of my sinnes
with one beamie of thy mercye,
upon the darknesse of my igno
rance with one beamie of thy
knowledge, and my Sime and
Ignorance shall both be ban
ished, and I shall understand
what I should know, and know
what I do deffire. Thee the true
God, and whom thou hast sent
Jesus Christ, Direct both my
knowledge and understanding
wid

I ver with thy Wisdome, let my
knowledge be infused with va-
lour, and my understanding
with Honesty, and I desy that
chol which I shal discouer or desyre
want what knowledges which I shal
re or not prepeare in thy Wisdome,
it, and if given me, shall have me from
what both these rocks, and so safely
come keeping the whiche voyage of my
to in study, if thou wille but joyne
to enforing wisdome a Spirit of
darknes and grise to choise, a Spirit
of infidelity to concive, a Spi-
rit of memory to retaine, a Spi-
rit of sub leyn and command, and
a Spirit of Humility to glory
in in nothing but in the God of
theur Lord Jesus Christ yea
and chengtory of the Father. be all
banisched whiche was at Somes blieszech
and other, and gatherig inward; for
all Somes falle, who made laught
the heypay son al shes, and all
other that by hys hande, and Oho
Father whish hem, creasid
was upon everside noys shid yow bo
wid

you well, when we are in the world,
when we should go to work
and labour in the world, when
Christ, before he did leave us, promised
to send his angels, to comfort us in
our afflictions, to help us, to
comfort us. So if you will now
make your going to this **Agony**, you
will do well, when you come
Satisfy these **Circumstances**, if
God do allow you to have
thyself, and thy soul unburdened
use them soberly, passively, but
safely, and to receive them safely,
as from thy hands, through
Jesus Christ. And so I do in
yours, or yours, to myself.
When thou art going to think
how many dear servants of
God lack the means of thy comf-
fort, and loss of thy creatures,
the channels of thy steps, and
friends. Just as if they were in the
field of hunting, and a **Coyote** at
of thy meat to thy dying danger,
that others should perish,
God may think upon thee; and
when

when thou dyest, Christ may
say to thee, Come blessed
of my Father, and receive the
Kingdome prepared for thee,
for when I was hungry, thou
gavest me meat.

And when thou hast eaten,
Bless God,

Blessed be thy name, O God,
for these and all the rest of
thy undeserved mercies: As
thou hast fed our Bodies, so
feed our Soules with the bread
and water of Eternall life; Pre-
serve and save thy Church, our
King, Queen, Prince, their
Realmes; Forgive us all our
sins, keep us from all evill,
and give us peace, and trouth,
and fayth, and life everlasting,
through Jesus Christ, Amen.

When thou preparest for bed,

Mar. 13.

35.

Watch ye : for ye know not what the Master of this house com-
meth, at even, or at midnight, or at the Cock-crowing, or in
the morning, lest coming si-
duously he finds you sleeping.

If there were no more but
I abe precept, Watch ye, I were
bound to doe it, for I am bound
to obey God ; But where God
is pleased to woo my obed-
ience, and to back his precept
with persuasions, there I am
much to blame, if I obey not.
Watch therefore I must, for I
know not, and yet the night
was made for man to rest in
why then, watch, when I go
to bed and sleep ? Why surely
God forbids me not to sleep,
when he bids me watch, though
the scace seemes so by the
last words, Watch, lest com-
ming

wanting suddenly to find you sleeping.
I think he means sleeping sin-
fully and secretly; So his Apo-
stle expoundeth him, 1 Thes. v. 13. ¹ When in
Jesus name & command, we do
others, like watch. So I doe not
sleep in sinne, I watch though
I sleep; if before I goe to sleep
I pray that I may watch when
the Master cometh, or watch
by prayer, that when he com-
meth, he may finde me not slee-
ping in sinne; but sleep to
sinne, to the incantations to
sinne; and awake to him, to his
instructions. But though I
sleep not in sinne, yet may I
not sinne in sleep? Yes, I may,
but my sinnes in sleep are pre-
tervoluntary, if not involunta-
ry, against my will I desire, be-
sides my will I am sure; and
God will easily remit them,
sinnes in sleeping, so I earnestly
beg his remissions for sleeping
no sinne, and carefully watch,
because I know not when the
Master

1 Thes. 5.5.

2d Tr.

Jamt. 1. 1.

Mother of the house commeth,
 wheresoever Death or Judgment
 meeteth. The Master of thy house
 in God, my Body is now Sane
 in both parts of house, and he
 made it by his hand, and apparel
 only. That person whom he will
 Wards for I was made by the
 world which is Good, & he made
 me by the world is carnal and
 will judge me by the word in
 carnal. And come when thou
 wilst, this Eve, than that I
 am praying and watching. At
 Midnight, making a noise and
 awaking me, and I will watch and
 pray, or at the Cock-crowing, so
 let that voice be as effectual to
 me as to S. Peter, or in the mor-
 ning, and I will watch before
 the knocking, watch before, then
 removest thy house, by
 Death, thou will come into thy
 house, by Grace, the grace of
 Repentance so, wash it at the
 grace of Examination so, sweep
 it, the grace of Faith to cleare

it,

in the grace of Christ, & being
singularly in the grace of Mercy, so
it is clear, as the Right
Trick did in the Lamentation,
and the name of Prince Galathus.
These come Nearer, and say
thus, when he has given
you up, and forsaken you
when you have been
deserted.

Lord, lead us we beseeche,
God, from all those dangers
which we have to run
which we have to undergo
Almighty God, the last
we beseeched us from the first
now we flee by you, O most
merciful God, which will pro-
tect us from the terror by
night, for the one we praise
and for the other we beseech
you. That when darkness
is from the darkness, with
wings of noon-day we blessed
thee with our voices, and bes-
eeched thee with all that is with-
in us to deliver us from the per-
secution that walkes in darkness.

Cover

Cover us with thy feathers under the shadow of thy wing,
give us grace to trust, and let
thy Truth be our shield and
buckler ; give thine Angels
charge over us, to keep us in all
our wayses, and doethod keep
us this night from all the by-
wayes of sinne and dangers,
yea, keep us we pray thee, o
God, from all those dangers
which are due to those sinnes
which we have committed this
day, and now confess this night
by-sinne our () and abusing
thy creatures, and mis-spending
our time, and neglecting our
callings, and overslipping many,
if not all occasions to doe
good : We have done any
good this day, we acknowledge
thee the Agent ; and desire thee
to accept of us for it, as thy
Instruments only : All the e-
vil we have committed this
day, we fater it, and confess
it the work of our own hands,

and

and beseech thee to pardon it,
and let not , & let not the Sun
goe down in thy wrath against
us; In our wrath, blessed be thy
name , it is not gone down
against any man, for we forgive
them who have wronged us ,
and beseech all them whom we
have wronged , to forgive us ;
and above all, Thee, whom we
have wronged above all , in
thought, word, and deed ; and
beseech thee to forgive us all
our finnes , and to be satisfied
for all our finnes in the all-suf-
ficient merits of our Lord and
Saviour Jesus Christ ; In whose
name we further beseech thee
for thy whole Church, to send
peace within her walls , and
prosperity within her Palaces ,
particularly the Churches of
Great Britaine and Ireland, that
thou wouldest continue the Go-
spell of Peace to us and our po-
sterities, so long as the Sun and
Moone endures ; And herein
bleffe

bless especially ; we beseeche
thee, our gracious King Charles,
Set a Guard of Angels about
him, and a Crown of Safety over
him; Our gracious Queen
Mary, put thy deffe hand under
her head, and embrase her with
thy right hand; For their Roy-
al Majestie, save them from the
power of darkness, and secure
them on every side from all
dangers and feares, and when
thou takest from them the glo-
ry of their Crownes, set upon
them thy Crown of Glory: The
Nobles and Peers of the Realm,
particularly, the Earle and
Countesse of Sussex, their whol
family, give rest to their soules
this night, and refresh their bod-
ies by sleep: The Clergy of
the Land, hear their prayer
for us all, and shew us all the
light of thy Commandments, and
bear our prayes for them all,
and give them all a doore of no-
cerance: The Judges and Ma-
gistrates,

glimmer, keep thy law in their
boards, day and night; & All they
servants, and give them, if ver-
sion, & Chaff. & you unmarried
Contemn not them, & their Priority
of Repentance. Memphis, 16. 1831.
Signed (Graham) Graham,
Apprentice Preacher, of the
Methodist Disciples, in South
Farmingdale, N.Y. I thank you, & it
would be a pleasure to do good
if we had not the world to divide,
conflicting & opposing interests. An
awfulized mind finds all its resistive
power. But this is a grace and
speedy repentance; and his
thy mercy hide all our sinnes
from thy sight, as this night
hideth all things from our eyes,
that we may sleep in peace, and
take comfort for the merit of
Jesus Christ, yesterdays & this
our Clothees our Sinnes by
forrow. Turne out thyself with
the rest of us this night, & be
died by Faith. I will be ready
to meet you there for thy sake
of

Rom. 13.
v. 1.

Rome

hand therefore put off the
works of darknesse; for S. Paul
meanes the night of sinne, and
day of grace; I mean day-light,
and dark night; and when it is
dark night, I haye almuch, if
not more need to put off the
works of darknesse, as at day-
light, and to put on the armour
of light, and in obedience to
thee, ô God, by S. Paul, I doe
put off the works of darknesse,
my sinnes, those sinnes which
this day I have committed, and
amongst them all, my wrath;
and forgive all them which
have wronged me, and desire
all them that I have wronged,
to forgive me, that while the
Sun setteth not upon my wrath a-
gainst man, thou mayest not set
thy wrath against me. But for-
give me all my works, and put
off the wages of darknesse, and
put on me the armour of light,
to blesse thee for the evill
that this day declineth, for the good

good I have this day receaved,
till I be blotted with thee in the
Kingdome of light, where is no
darkeesse, nothing therelike
Angels of lighthe, and Sabines of
lighthe, following the bright
morning starre, Jesu Christ
Yesus, etc, whom I abide to shew
unto this world no more but a lighthe

in somede in this, 2011. 10
1. When thou art in bed, in
thy chamber or in thy bosome
Worker, sing by bands Psalms
in my book, unto saynt Iesu
christ, etc, Hoc erit hymnus

I. Yea my Savours
I wold helpe his doome
to come it may be my selfe
which daye, when I sleep, for
my daye is my selfe, except I may now
repent of my selfe, wherfore
I doe, or do not, hearing of
my selfe, is my selfe, wherfore
I do, because my selfe is no
good mans, and when I
come my doome is past me
From st. Ioseph my selfe, 2011.
book

desperately, when I sleep, so I know not when I shall dy, But when I do dy, I hope to see my husband again.

2. Now I am gone to bed to sleep, I watch, and if I watch, I sleep now, and if I sleep I watch not, and if I watch not, I know not when I fall asleep, but now I am in bed, I am sure to sleep, I, sure on't by Gods blessing, unless there be a change of my health into sickness, and so I am sure to dy, sure, unless death be changed from sleep into a change, (we shall not all sleep, for the Appelit, but we shall all be changed) but I know not when I shall dy, nor, I know not that so more then when I fall asleep, and therefore is the last thing I doe when I go to bed, to put off my wearing Cloathes, that I may put on my bed cloathes, for the last thing I doe when I dy, shall be to put off the

Cor. 11.

the cloathes I have so long worn, the cloathes of my shame, that I may put on the cloathes of my Saviour : and the last word I speak shall be, Good-night to my Soule, by commanding it, with my Saviour, into the hands of my Father, that I may sleep when I dy, in rest and quiet.

2. For so secoundly is death called sleep, because as when I sleep I rest, (for God hath made the day for man to labour in, and the night for man to rest in) In the day I labour and am never idle all day, because all day I doe something ; though sometimes, and too too often, God forgive me for it, I were as good be idle, and doe nothing, as be ill employed : but all night I rest, unlesse I turne the rest of the night into the toyle of the day, and imagine mischiefe upon my bed, or rise early, and late take rest, and eat

take the bread of carefulness.
Else if I sleep, I rest, so, when I
dye, I rest; if I lie in the Lord,
rest from my labours; all that
sleep rest, all that dy sleep, but
all doe not rest, for some rest
not at all: They sleep best that
work hardest, nor rest so the La-
bourers; So, that I may sleep
when I dye, and rest in that
sleep, I will work out the Sal-
vation of that which I com-
mend into the hands of my Fa-
ther, my Soule, that at the day
of Doom, when my body hath
slept the night of death, I may
joyfully rise as labourers to
their work, to Eternall glo-
ry.

3. For so once more is death
called sleep, because as when I
goe to bed and sleep, I hope to
rise, so when I dye, I hope to
arise; all men doe hope so; and
all men shall rise, but some to
shame; That I may rise to glo-
ry, I commend my Soule into
thy

thy hands & Father, Into thy hands for there is will be in safety, out of my hands where it is in danger, into thy hands of opposition not keep it from danger this night, into thy hands of Separation to keep me from sin perpetually while I am here, and from hence, to thy hands of Glorification and Salvation, to keep me at thy right hand for ever hereafter, Deny me not, refuse me not, for thou art my Father, to by Creation, but especially so by Adoption, in the Sanctification of thy Spirit, and Redempcion of thy Sonne, Him thou didst heare, and in His beseech thee heare me, with him saying, Father into thy hands I committed my Soule,

SUN-

was , who sldetioned us this
day .
I am come to you to
see what you will say to me
about your sonnes
and daughters .

Sunday Morning when
thee wakest .

On Sunday I say I have
Spent the Day which is
the Sabbath day .

Days will be my

P. 118.

D I

It is an honourable day, and
to day I will work thine ho-
nour: As it is thy day ô Lord
the Father, thou madest light
to day; and to day I will doe
no work but what may abide
the light: As it is thy day ô
Lord JESUS Christ the Sonne;
thou diddest rise from the Earth
to day; and to day I will rise
from hence, from hence fully re-
sembled by the earth, because it
is dark, and dead, and heauie;
And that I may so doe, I be-
fiech the ô Lord the Holy
Ghost, as thou diddest come in-
to the Apostles to day, to come
into me to day, than rising
from my bed, I may rise from
hence, and this day glorie the ho-
ly Trinity, whose day it is by
Creation, Redemption, and
Sanctification; whose day it is
by the Apostles observation, and
the Churches constitution,
which I desire to observe in all
holiness and thankfulness to
God

God to day I bid emplore,
through Jesus Christ, omnipot-

Saying as he hath taught me,

Our Father which art in hea-

ven, hallowed be thy name, &c.

O God the Sonne, upon

In the beginning God Created

the Heauenly creatures

and the Earth, &c. &c.

In the beginning God Created the Earth, &c. &c.

O Holy blessed and glorious
Trinitie, I beseeche you
Have mercy upon me, and in
the beginning of my de-
votion give me the per-
fection of Faith, to be-
lieve in, and acknowledge
the Trinity of Persons,
in the Unity of Essence,
as this plurall number,
Gods, joyned with this
singular verbe, Created,

D 2 O

O God the Fader of Eternity, who diddest righteously beginning,

Have mercy upon me, and give me time, without end, to bring my soul to salvation, now

O God the Sonne, by whom the Father perfectly Created,

Have mercy upon me, and give me the perfection of my creation in the merit of thy Redemption.

O God, the Holy Ghost, who with the Father and the Sonne created the Heaven and the Earth; give me grace to

Have mercy upon me, and give me here an unearthly honour in thy work of Sanctification, and hereafter a Heavens whereto Earth in thy gift of Glorification.

O Holy, blessed and glorious Trinitie,

Trinity, who hast created
Heaven and Earth, are desired
to have mercy upon me, and
bless upon Earth give me an
honorable inheritance of Heaven.
—quodam sibi

O Holy, blessed, and glori-
ous Trinity, who didst in-
spire and direct thy Penman to
name Heaven first, and before
Earth, our Lord magnificat. O
Have mercy upon me, and
inspire and direct me still
hast to bear the responsibility of
the Heaven among them
admirable and excellent.

O Holy, blessed, and glori-
ous Trinity, who didst in-
spire and direct thy Penman
not to leave out Earth, O
Have mercy upon me, and
bless give me an Holy Provi-
-dence without misery,
care after the blessing of
the Earth which we
obey or disobey answis-

O Holy, blessed, and glori-
ous

our Trinity who diddest create
Heaven and Earth of nothing,
to have mercy upon me, and
give me Faith so depend
upon thee in the want of
all things.

Gen. 1,2.

1. *Behold y^e O O
and my spirit is within me, and I say unto you
and say unto you, Be it thus said;*

*O Almighty God who only
canst make matter of no matter
(for the Earth was void);*

*Have mercy upon me, and
give me grace to walk be-
fore thee, and be upright,
because I shew unto Al-
mighty, who containeth no
matter in y^e world, that*

*O most wise God, who only
canst make form without form,
and give form to unformed
matter, for the earth was with-
out form.)*

*Have mercy upon me, and
give me Faith to under-
stand that the world was
framed*

framed by thy word, and
things that are made were
not made of things that
doth appear. bod O
Aublio me and sorribus ecclisias

O Almighty and most wise
God, who out of disorder did-
dest extract order. swi 3

Have mercy upon me, and
give me grace to doe all
things discreetly, and in
order. moult 103 v 11

O Almighty and most wise
God, who out of a confused
lumpe diddest extract variety.

Have mercy upon me, and in
the confusion of trouble,
give me hope for variety
of comfort. moult 103 v 11

O God, who wast the Father
of light when darkness was up-
on the face of the deep.

Have mercy upon me, and in
this deep Ocean of dark-
misery, enlighten my un-

beth demanding, that I may be
eternal a childe of light, till
such time as I shall see.

O God, who diddest not
create darkness, but out of dark-
ness created light. Amen. O

Hast mercy upon me, and
give me grace to walk so

as to be a child of light.

O God, who by thy darkness
diddest represent the darkness
of my corruption,

Hast mercy upon me, and
give me grace to bewail that darkness where-
in I was conceived before
my Generation, and that
darkness wherein I continu-
ed before my Regenera-
tion.

O God, who by thy Increas-
ed Spirit diddest move upon
the face of the waters, mortally
Created Spirit, whether anger,
winds or breath, Amen.

I have mercy upon me, and by
the same Spirit, move
continually in me,
and let me do good works.

O God, who by thy Spirit,
moving upon the face of the
waters, diddest give the man
of waters till now utterly void
of virtue, virtue to bring forth
Creatures, & sinners. O
diddest have mercy upon me, and
work gloriouly in me, to
my self to do good work,
but by the moving of thy Spi-
rit within me, power to doe
good works, to thy glory,
showing good example of all
men.

O God, who diddest call the
waters of the world, water, not
for substance, but resemblance,
because it had no power to su-
staine and hold it self together,
Have mercy upon me, and by
the moving of thy Spirit
in me, sustaine and pre-

Serve me, in gathering all
my running thoughts to
thy fixed contemplation:
8 God how admirable art
thou in all thy works.

Gen. 1:3,4.

*And God said, Let there be light,
and there was light,*

O God, infinite in power,
whose will is thy word, whose
word is thy act, for what thou
diddest say, was done, yet

Have mercy upon me, and
make me willing to do
thy will, which is thy
word, which is my work.

O God, infinite in wisdom,
who in the fabric and building
of this world, didst first of
all make in light, and in it

Have mercy upon me, and
give me grace to do no
work, but what may abide
thee light.

O God, infinite in goodness,
and diddest therefore make the
light, that we might walk and
not stumble,

Have mercy upon me, and
guide me in thy light, to
walk securely, and work
discreetly.

O God, infinite in power,
wisdom and goodness, for
thou diddest but say, Let there
be light, and there was light,
light naturall, that we may see,

Have mercy upon me, and say
the word, Let there be
light in my soule, light
spirituall, the light of
won Faith, that I may see thee
now in the glasse of grace,
and hereafter in the pre-
asence of glory.

O God, who diddest make
the light before the Sunne,
Have mercy upon me, least I
unintascribe that to the Crea-
ture

time which is due to the
Creator.

O God, who diddest seal the
light that is good,
O Hallow thyself upon me, and
show me the light of thy
countenance, that I may
be good.

O God, who diddest divide
the light from the darkness,
Have mercy upon me, that I
may have no communion
with darkness.

O God, who diddest call the
light day, & the darkness night,
Have mercy upon me, now
the night is past, and the
day is come, that I may
walk day and night in
the light of the bright
morning Star.

O God, who diddest make
the Evening and the Morning,
the

the first day, and in the Evening diddest thou shadow the setting of the Law, and in the Morning the rising of the Gospel; how

Have mercy upon me this
two morning till the first day
and of the week, both in life & death
unto before evening, I may en-
joy the morning of that
everlasting day, which will
sweetly abide continually
as through Jesus Christ; As
blessing unto me & unto your
children and their children.

Sunday Morning Prayer. It is
a blessing to remember His

O Almighty God; our Ma-
ter and our Redeemer,
who hast bountifully de-
signed to serve thee, and also taught
us how to serve thee, as every
day by Praise & thanksgiving
at home; especially this Day
as thy house publicly held at
our own house privately and
keeping a holy rest, and stayning

stayning from all sinfull and
painfull travells, from all our
owne works, because our owne
works are the works of dark-
nesse; and to employ all the
powers and faculties of our
Soules and bodies, in doing and
considering thy work, because
all thy works are the works of
light. For this day thou madest
the light, that we might walk
as children of the light: and
this day thy Sonne our blessed
Saviour, did rise from the earth,
from the nethermost and dar-
kest earth, that we should, as at
all times, so especially this day,
rise from the darknesse of our
soumes, wherein because I have
faltered, and wherunto besides
him unable, I beseeche thee be
not exreamed much what I doe
or have done amisse; for if thou
art shewy shall I be justified?
Shall I be justified for prophan-
ing this holy day of thine?
Shall I be justified for a fruiles-

and unprofitable bearing of thy word? Shall I be justified for a barren and hypocriticall perfection of thy truth? I know I shall not, for thou hast told us, that not the Hearers, but the Hearers and Doers of thy word shall be justified; yet I (alas) stand guilty of bearing, and not doing thy word; of prophesying, and not sanctifying thy day; of professing; and not practising thy truth; and therefore I beseech thee, humbly and earnestly I beseech thee, be not extreme to mark what I do, or have done amiss; but pardon, pass by, forget, and forgive all my former infirmities, ignorances, negligences and presumptions, and record this grace with me. I beseech thee: At thine haft brought me to the beginning of another holy rest, favourable, I humbly beseech thee, to launch forth, not sparing, to mid Jesu, as thou requirest;

open

open the eyes of our mindes,
that we may see and know this
to be one of thy unchangeable
laws, that one day is seuen, that
this day ought after a more spe-
ciall mat'ne to be distirred and
devoted to thy immediate ser-
vice; Open the eyes and ears
of our understanding, shew us
more diligentlie heare and ob-
serve what is best to be done in thy
world, as taught in the prophe-
cy of the lawe; Open the eyes
of our affections, that we may follow
what we learn according to thy
will; let thy children be knowne
to our Rely, that we may be
furnished in tow of shewing thy light
here; and let thy Christalline
lampes ministrate unto us, that we may
be giverned by thine unchange-
able of ligthe and force, wherupon
the ministrations of the highbeam'd
playstanes and true ligthe of thy
Chariot; Turne unto me the ligthe
of thine am'ly beams for shewing
presently of our life Quid, Cre-
tion,

tion, Redempcion, justification,
sanctification in some measure,
which I have by thy command and
thy command of thy mind by the
working of thy Spirit in the
lips of thy servants which are
to speak, and in the ears of thy
servants which are to hear, that
our Glorification which we
have now in hope may be hasten-
ed; and our preservation
which we have enjoyed conti-
nually, and particularly this
night, may be continued to
our souls and bodies, through
the meritorious agent of his
Soul, whereby he redeemed our
Souls; and the propitiatory
Death of his Body, whereby
our bodies were deducted with
whose Blood wash us, that we
may be clean in body and soule,
and partake of the benefit of
that prayer, which he makes
at thy right hand for us Father,
keep thy servants from evill,
and sanctifie them with thy
truth

truth; and also receive the succor of this prayer, which has
highly exalted us; and will reward
us who conclude our impetuous
prayers, saying, "to him
then thin **Our Father** which art
in the heavens, be glory,
for ever and ever. Amen."

**Author goes to Church, bring a Meditation upon
noises. — Prof. H. C. Brinsford.**

One thing have I desired of the
Lord, that I will seek after,
that I may dwell in the house of
the Lord, to behold the beauty of
the Lord, and to enquire in his
Temple.

HOW holy, how happy,
how honest a man, a King,
was King David; So honest,
that he confined his desires ad
mum, to one thing so holy, that
that ~~mum~~ was necessarium &
parvissimum, than one thing was
the necessary thing, and the bet-

re's part; so happy, that he had
that one thing, and the necessi-
ty part; he durst not durst durst
the house of the Lord, and in the
Lord's house he dwelt.

But how unlikely, how un-
happy, by comparison! a man am-
ong? So without Sabbath, when
thy desire shineth, confused,
contained, within no limit,
is thy desire; for as Christ
said to *Martin*, *Engel* summa-
tumheris, *Sumheris*, *Quodcumque*,
Thou art troubled about many
things; so thou desirist many
things. Wealth when thou art
poore, health when thou art
fak, when thou art abroad, thy
house, when thou art at home
to be abroad, both abroad and
at home, some other thing, or
thy neighbour's house, any thing,
my house, saving this one thing
which is necessary, The house
of God; The house of thy
neighbour thou shouldest not
desire, for God forbids it; yet
thou

Luk. 10:41

E. D. 312

Preceptio-

dwells desirous to do so; but
that thou shouldest do so.
The law of God is this: Thou
desirest to do good; Re-
seek ye my face; and wherefore seek
the face of God? But in the
book of Obadiah thou defi-
rest it well, and sayest not: Then
when thou shouldest do so; and
therefore how unholiness am
thou! Is not; or is not; or is not;

And why are thou so unho-
ness? why? but because thou
art so far from God; who art? So
unholiness thou art; that thou er-
rest and dost fly from God's
commandments; for the com-
mandment of God, his command-
ments; first and chief com-
mandment is; Seek ye
the kingdom of God; and what
is the kingdom of God? What
but the house of God; the house
of God; the kingdom of God,
both in the scepter of his grace
(that's his house below) and also
in the throne of glory (that's
his)

Mat. 6, 13.

Lect. 13.

his hauie above? And art not thou unholie, when thou desir-
est neither grace nor glory, glory thou wouldest have, but
it is preposterous to desire glo-
ry, while to baulke grace; for
God never gives glory, where
he first giveth not grace; and so
impossible too, if thou deſireſt
not grace to have glory.

¶ And therefore unhappy too,
unhappy, because thou haſt ne-
ver haſt the beſt of thy deſires,
which is glory, because thou
deſireſt not the firſt of Gods de-
ſires, which is grace. I never
knew a man happy, that was
not firſt holy and honest, and if
not happy, then unhappy, un-
happy in the prieſtes and tor-
ments of Hell. If not happy in
the glory and boſes of Hea-
ven. Look unto that to know

¶ Other make thy ſelfe in be-
ing holy and honest, honest in
confining thy deſires to one
thing, holy in making that one
thing

thing the house of God, for holiness becommeth God's house; and how happy thou shalt be then, judge thy self.

For there is ~~cafe~~^{not} ~~safere~~ⁱⁿ ~~dom~~^{the} ~~Dominis~~^{Cafer} so; It is remembur simply to dwell, that is to parts ~~cafe~~, but to dwell in the house, and that house God's, no ~~cafe~~ like to this, for this is ~~beaut~~^{cafe}; the house of God gives ~~cafe~~ to any wounded confi-
ence, or disconsol'd heart, that defines to dwell there, and feel after it.

And besides ~~cafe~~ to enjoy, there is beauty also to behold, the beauty of holiness, and the beauty of the God of holiness; and thou hast defined to behold a woman because of her beauty, but alasse, what is the beauty of flesh and blood, to the beauty of the God of Spirits, si-
tak in creation, great in Cre-
ation. It was holy Beauuaty, when he beheld the beauty of a
woman.

woman, oh, saies he, If there be such beauty in the creature, what beauty is there in the Creatour? yet, the house of God conserueth the beauty of God, and gives that man leave to behold it, who desirer to dwell there and fooke after it: And besides ease and beauty, easie to the heart, and beauty to the eye, there is also wisdom, heavenly wisdom for the Soule; *Ad seruandum*, If it were barely so, To search or captaine saies there is wisdom, but *ad seruandum* in Temple illum a to enquire in his Temple, that proves it to be heavenly wisdom, and that for the Soule; And how happy shal shou bee my soule, when thou haft this ease, this wisdom, this beauty, who can expresse it?

Behonest thou, and define but one thing, be holy thou, and let that one thing be the house of God, and then thou shalt be

happy,

happy; For thou shall dwell
there, and behold the beauty of
the Lord, and enquire in his
Temple. But lest I make you here
ashamed, In the house of God,
his Temple, how reverend and
holy is that place, and how un-
fit am I to be found there? Is this
a place for a sinner? for such
sinners as I am; as I have said the
greatest of all sinners, the house
of God is a fitter place for the
God of that house, than sin and
sinners have no place in that
house, for there the Cherubim
are set, as they were in Paradise,
with a flaming sword, that sin-
ners may not approach that
house, the House of God.

How scatt'red then am I, that
I, being such a one as I am, dare
approach the house of God, be-
ing such as it is? True Lord, I
am senselasse indeed; if I come
only for I am a sinner, a chaste
fante; when an object is not fit
for

to the house of God, it is not
fret to dwell there, to behold his
glory, to inquire in his Tem-
ple.

But if the greatest sinner bee
of them whom Jesus Christ
came to save, then thou callest,
Hoe, all yee that thirst, that do
fire, come yelo the water, and
he that hath no money, buy and
eate, yea, come buy wine and
milk without money, and with-
out price; If the greatest sin-
ner be weary, then thou callest,
Come unto me all yee that be
weary and heavy laden, and I
will ease you, and I will give
you rest; And such a one am I;
but that I am such a one, it is
thy goodness; I am weary of
my sinne, and the weariness is
mine, as the sinne is mine, but
that I am weary of what is mine,
it is thy guift, I desire, and the
desire is mine, but that I desire
to dwell in thy house o Lord, it
commeth of thy grace; of thy

Isa. 55.

Mat. XI. 29

E grace

grace it is, that I desire this on
thing, even to surrender up the
leafe of that house do have so
long dwelt in, the house of sinne,
and to be admitted thy Tenant
that I may dwell in thy house,
dwell there, and behold thy
beauty: And that I may so do,
I beseech thee again, give me
grace to look to my feet, that I
may not offer thee a foole Sacri-
fice, but of a broken and con-
trite heart, in repenting for
playing the foole so long, and
dwell in the house of sinne hi-
ther so; and for thy grace, I
will pay thee a quittance, and en-
quire into my self, and scrye and
search out my uncircumcis-
ednes that have beheld vanity, my
uncircumcised thoughts that
have enquired too much, and
too long after vanity, that so
may come, as becomes him that
comes into thy house, with hol-
iness to enquire in thy Tem-
ple: Where doe thou ô God
give

give wisdom to my soule, that
I may wisely enquire; and re-
veale thy beauty to mine eyes,
that I may holily behold; and bestow ease upon my heart that
I may heartily thank thee for all
thy rich mercies, and dwell in
thy house eternally, for Jesus
Christ his sake, Amen.

*In whose blessed name and
words, &c.*

When thou commest into the
Church.

This is the house of God.

Ge.28.17.

THIS is thy house o Lord,
and I am thy house o Lord,
This thy materiall house, I thy
spirituall house, Let thy glory
appear in this to me, that I may
be humble; let thy grace be in
this of me, that I may be holy,

E s let

let thy holiness be in both, that
neither the Leprosie of Super-
stition, nor poyson of Hypocri-
sie may enter within the wals of
either, That the sacrifice of
fools may not be offered here,
but of broken and contrite
hearts; which for mine own
part I tender unto thee, in the
prostration of my Body and
prosternation of my Soule, beseeching
thee to accept of both,
it and me, in the merits of my
Saviour and mediation of thy
Sonne Jesus Christ; whom as
thou didst make so much mine,
as he became like me in all
things, sinne onely excepted.
So make me so much his, as that
I may be like him in all things,
even without the exception of
sinne, by burying my sinnes in
his wounds, and drowning my
sinnes in his blood, that they
may not hinder the accessse of
my prayers to thee, nor the suc-
cess of prayers from thee, that

my praiers may ascend unto thee
as a sweet smelling favour, and
descend from thee in a plenty of
favour, both in the effectuall
Preaching of thy word, and po-
werfull working of thy Spirit,
Touch and sanctifie the Mini-
sters lippes, mine ears, all our
hearts, that thy word may take
deep root in us, and fructifica-
boundantly out of us, to thy
glory & our salvation, through
Jesus Christ thy Sonne our Sa-
viour, Amen.

In thine blessed name, and

in thine honour, &c.

Sunday Evening Prayer.

O God, who hast created us
in thine Image, redeemed
us by thy Sonne, and sanctified
us with thy Spirit; O God
who hast enlightened us with

E 3 thy

thy word, renewed us with thy grace, and reformed us in our lives; O God who hast carried us into thy house, and there hast taught us, who hast brought us back into our house, and here preservest us; Let not this be less than thine then that, nor ourselves less than, here, then there; But as thy wisdom and Majesty hath shined there, so let thy Justice and mercy dwell here, that there in our reverence, here in our obedience, that there in our attention, here in our meditation, and every where in our reformation, we may be alwaies and altogether thine, by ruminating now what we learned then, and digesting it always in a new and in a better life; resting continually, not only as we have partly this day, from the works of our ordinary calling, but also, as we should especially, from the acts of our inordinate living: To which

which end we beseech thee help
our memories to record both
those truths which we have
had from the lips of thy Minis-
ter, that our lives may be amen-
ded, and also those mercies wh
we have enjoyed by the bounty
of thy hands, that thy name may
be glorified, in our blessing thee
for thy blessing us, with Creat-
ion, Redemption, Vocation, Ju-
stification, Sanctification, Pre-
servation, which we beseech
thee to continue to us and ours,
and all thine, this night, in the
rest of our bodies by sleep, in
the Peace of our Conscience by
forgiveness, and always in the
safety of our Souls, by Faith,
Charity and Piety, till our de-
termined time be come, to rest
from our labors, and be blessed
with that rest, which they en-
joy that dyeid thee: To which
end lastly we beseech thee, give
us thy assistance, that we may
sweetly contemplate of it now

in our Closets, holily prepare
for it to morrow in our liues,
and everlastingely possesse it
hereafter in Heaven, through
Jesus Christ our Saviour, A.
men.

In whose blessed name, etc.

If thou canst not furnish thy
self with a better, thou
maiest use this Medi-
tation following.

Gen. i.

The Meditation, to be

TH E fittest subject for Medita-
tion on any day, is the
work of that day; and the work
of this day is comprised in the
first fourre verses of the first
Chapter of Genesis: In the dis-
quisition whereof, my Soule,
thou art bound to acknowledge
the Eternity and Unity of God,
& the Trinity of Persons, i. in the
Unity

Unity, Secondly, the Omnipotency of God, and Thirdly, the wisdom and goodness of God: For the first, the Eternity of God is made known in the very first word, *In principio:* In the beginning: for this word beginning doth not signify any substance, but the first moment of Time, and Time is the space of the moving of the Heavens, and therefore neither before nor after, but together with the Heavens, Time was created: The meaning then is, God did once create Heaven and Earth, when as before there was neither Heaven, nor Earth, nor Time, nor any thing, but God himselfe, who, In the beginning of this first day, or Time, made Heaven and Earth: and if this be the Exposition & the meaning, the Conclusion may well be this; God only is eternall, because God only is without beginning, and so divers of the

V. I.

Per. in loc.

Appl.

Fathers have expounded and concluded it; Saint Cyril thus: Eternity is onely in God: and Tertullian thus; Before al thing God only was; And as the Fathers plainly, So the Schoolmen subtilly, they give this word, In the beginning, a double acception. First, for before all things. Secondly, for the beginning of time: but take it either way, and the conclusion is still the same; God onely is Eternall, because God only in the beginning made Heave and Earth.

For Application of which unto thy self, take heed of three things. First, the vanity of Phylosophers. Secondly, the blasphemie of Atheists. Thirdly, the curiosity of fools.

First, the Phylosophers say, The world is Eternall, and they offer this Demonstration of it, in their Phisicks; There is a necessary relation betwixt the mover, and the thing moved; and

and therefore if God bee, the world also is Eternall; But they themselves overthrow this Demonstration in their Phisicks by that Aphorisme in their Metaphisicks, Two infinites are impossible; and therefore, because God is, the world cannot be Eternall.

Secondly, the Atheist sayes; If God had not a beginning, then he was idle before; But take thou heed of that too, for howsoever this be true of things that work naturally and necessarily, yet not of any thing that works freely and voluntarily; The Carpenter forbears his work a while; So did the great Architect of the world untill the Beginning.

Gen. i. i.

Thirdly, the Fool asks, what did God then before? but this is a secret thing, and secret things belong unto the Lord: This Inquisition is a foolish wisedome, and therefore restraine and

and bridle thy selfe from such presumptuous knowledge, leane at last thou knowest too soone, that Hell was made for such curious inquisitors : God was not then alone, nor idle, because he had with him his Wisedome, his Power, his Happinesse , and all his goodness in himself.

And doe thou o God Eternall, who enjoyest all goodness in thy self, before thou gavest time beginning, Have mercy upon me and give me time wherein I may enjoy all goodness in thee without ending.

And as the Eternity of God appears in that word, In the beginning ; So the Unity of God and Trinity of Persons appears in the next word, God created ; For howsoever this word God, be but a word, yet such a word it is, that if our language could attaine to the gracie and propriety of the Hebrew speech, it would not suf-

fer the Soule of thee my Soule,
thy Faith, to stagger in that ad-
mirable and comfortable Ar-
ticle of the Trinity in Unity,
and Unity in Trinicy : For
though in English to say, God
created, be a speech improper,
and altogether *Insynthaticus*,
yet in the Hebrew *Elohim bayas*,
which signifies so much, and yet
no more, it is proper as usuall,
which collection though some
men mislike, because it is an use
of the Hebrews to joyn words
of the plurall to a verbe of the
singular number : yet thou
mayest settie npon it, because it
is not their use to put that in the
plurall number, which hath no
plurallity in nature ; And as
God is but one in nature, in sub-
stance : So this word telleth thee,
that there is three persons, Fa-
ther, Sonne and Holy Ghost,
and had an equall hand in
the beginning when God crea-
ted. .1. q. A.

And next as from these words together, God created, appears the Trinity in Unity, So from this word by it selfe, Created, the Omnipotencie of God; For Creation signifies the production of a thing out of nothing, So God created all things of nothing ; either of nothing mediately, as Fish in the Sea, and Foulc in the Ayre, or of nothing immediatly, as Heaven and Earth.

Nor is here onely the Omnipotencie of God, but also the perfection of God manifested; For had it been laid, God did create, it had signified an imperfect action ; but the present tense being used, God created, it signifies an exquisite perfection.

And this in the Application might conclude thee thus: First From the power of God, That thou must love him & fear him, Fear him, because powerful to destroy thee, and love him, because

Appl.

cause powerfull to reward thee:
and 2. From the perfection of
of God, Not to doe his worke
negligently, But doe thou ra-
ther make it up in that of thy
Saviour, Be perfect as thy Fa-
ther which is in Heaven is per-
fect; by distributing those hea-
venly graces, which God hath
endued thee with, to the edifi-
ing of others; and those earthly
blessings, which God hath con-
ferred upon thee; to the relie-
ving of others; since thou art
but a steward to this purpose,
to employ the talents of that ab-
solute Lord, who liberally, for
thee, In the beginning created
Heaven and Earth:

Where that I may not loose
thee, nor thou lose thy selfe, O
my Soule, thou shalt not wan-
der into the Labyrinth of mul-
tipled Heavens, whether the
1, 2, 3, 4, 5, 6, 7, 8, 9. or tenth
as some are of opinion; nor yet
in the mysticall fense of a good
thought,

thought, a good word, a good work. For so some will have every thing that is good, to be Heaven, Heaven to be there, where none keeps holy-day; and earth where sin is at work, (only by the way thou mayst make this Mystery a morall to thy selfe; That in thy meditation, thou must with a key of Heaven open the locke of the earth, to let out all worldly affection, and let in all heavenly intentions:) Neither whether by the Heaven is here meant the Empyreall Heaven, which is the seat of God, and his Saints and Angels, and is invisible, or whether the Starry sky, which is visible to us, and by the earth a confus'd substance, whereous other things were afterward formed.

Trouble not thy selfe with any of these speculations, but in these words, see the goodness of God, and blesse him for it;

For

For God made Heaven and Earth, as it were an house for Angels and Men to dwell in; Bless him, my soule, for this, and beseech him, that when the heavenly part of thy selfe, shall be separated from the earthly part of thy body, he would receive thee into heaven, through Jesus Christ. Amen.

V. 2.

As follows, And the Earth was without forme, i. without order, and void, i. without variety, and darknes was upon the face of the Deep: Now that darknesse was a creature, or created of God, for it was only an absence, a want, a privation of that light which was yet unrevealed. This is quicke and busie. By darknesse here, somte Mystically understand represented our corruption: And indeed in the wombe before thy birth, what a darknesse overspread thee then? a littell darknes? and in the world, before thy

vo-

vocation, what a darknes overspread thee therer? a spiritual darknesse, a darknesse that would not suffer thee to choos the good, and refuse the evill. Such a darknes, as had not God removed it, it had carried the blindfold into everlasting darknesse; Such a darknesse, as was a meer privation and absence of Grace, as it was a meer absence and privation of light, when darknesse was upon the face of the Deep:

And here again see the infinite power and goodnessse of God; for being such a lump in thy Mothers wombe, how couldst thou be brought out, and brought up to this proportion? being shut up in such a dungeon, so dark, so obscure, how couldst thou be brought into the light? how couldst thou be made lightsome, but by an admirable and beneficall power? and was not the power

as admirable and beneficall,
that gave light to this lumpe ?
that made this lightned lumpe
a world ? It was never heard of
before, that as an Hen over her
Eggs, So the Spirit of God mo-
ved upon the waters.

The Spirit of God ; not a
created spirit , neither Angell,
nor Ayre ; for neither Angell
nor Ayre could either foster or
form any creature ; It was on-
ly the blessed Spirit of God that
heated and inspired, that quick-
ened and hovered over the face
of the waters, to bring the
world to birth.

V. 3.

Just as it is in thy Regenera-
tion, so was it in this first crea-
tion; Thou art a mere lump of
sinne, thy soule and body the
members and faculties of both, a
mere confused piece of corrup-
tion , until the Spirit of God
sits close upon thy Soule, to
make up there a brood of graces
first enlightning thy understan-
ding.

ing, to give thee the true Image, shape and forme of thy selfe, as first he gave the world this first forme of light : And God said, let there be light.

This is the chiefe subject of this daies work, and shall now be the chiefe subject of the ensuing part of thy meditation, and herein thou shalt see the Definition, the Division, the Cause, the Similie, the Effects, the Application and Conclusion.

Definition
Eph. 5.13.

Damnum.

And first, what is light? light, sayes the Apostle, is that which makes all things manifest, for how can any thing bee, or known to be without the light? be known in it selfe, or be known to thee to be in it selfe; So is that Definition enlarged; The light created the first day is a Celestiall or Heavenly quality, which by its force bears and helps other things to bee and live: All those, and many, and amiable coulours, where-
with

with the Rain-bow is so tri-
ped & guarded, what are they,
but the light of the Sunne re-
flected from a dewy Cloud, and
by divers composures of more
or lesse opacities, reduced to
such varieties of colours? and
all-colours, which clothe
with such beauty the best visible
bodies, and represent them to
the eye with delight, what are
they, but mixtures of the light-
some Elements with the ob-
scure?

And here my Soule, ere thou
goest on, behold the wisdome
and goodnes of God, and praise
him for both, his wisdome in
himselfe, and his goodness to
thee.

I His wisdome appears, in
that he made all things to ap-
pear, nothing in vaine, yet all
things had been in vain, if all
things had been wrapped up in
the mantle of darknesse, and
darknes had obscured all things
from

Ps. 19.

John. 11.9,
10.

from our sight, had not God wisely extracted light out of darkness; and if darkness had still been upon the face of the deep, or of the earth, what beauty in the beauty of the earth? None, if it had not been visible. But now that the day declareth the glory of God, and the light sheweth his handy worke, that in wisdom he hath made them all, canst thou doe less? then say, Praise him ô my Soule, Praise him ô yee starrs of light, praise him for his wisdom?

2. And secondly praise him for his goodness, in that to thee, for he that walks in the night, stumbles because there is no light in him, but if any man walk in the day, he stumbleth not, because he seeth the light of the world: No safe walking, no safe working without the light, out of the light: bid a blinde-man walk, and he stumbles, he breaks his shins, because

cause he is without the light,
if without a guide, bid a seeing man worke in the dark, and
he works that work ill; In the
dark he brings forth a work of
darknesse: But now that God
hath endued thee with light,
the sight of thy eyes; and bles-
sed that sight with light, the
light of this world, so that thou
mayst walk securely, and work
discreetly, what wisdom doth
this expresse in God, what good
nesse of God to thee, and what
praise doe both require from
thee to God? If it be no more
then this; that God hath made
thee a childe of light, of this
light which is naturall.

For light is not only naturall
but spirituall also; some have
enlarged the division into light
Mysticall, and Allegoricall: By
the creation of light, is myste-
rily meant the creation of
of Angells; That's the myste-
ry; and indeed, the time of
their

Division.

their creation, to search it, to limit it, whether this day under the name of light, or the fourth day under the name of Stars, is a mystic too curious, He that said it, saies the light is mysticall. Others say, that by the Creation of light, is meant the Revelation of God, or God revealing of himself; and this is the Allegorie, the light Allegoricall.

Others more mystically and Allegorically say, the light of the first day signifies the Infancy of the world, from Adam to Noah, and the darkness or evening the first day, Signifies the Deluge, and their reason is, because things done in our Infancy, are drowned in the Catastrophe of forgetfulness; For who remembers what he did, when he was an infant?

The light spirituall is that which thou enjoyest by the eye of thy Soule; Christ is this light,

light, and Faith is this eye: The light naturall is that which thou enjoyest by the eye of thy body: And in these two is this allusion; Christ which is the Spirituall light, is no more efficacious to thee without the eye of faith, then is the light naturall profitable to thee without the eye of thy body; And the light of faith thou canst not have, though thou strike with the flint of nature upon the steel of good works, untill God passe this word of mercy upon thee, I create faith in thy heart, Let there be light in thy Soule, as there was not, nor could be light in the world, till this word of power was passed, Let there be light.

For they that give naturall causes of the light, doe yet acknowledge God the cause of that cause: He that sayes the *Materia prima* was moving upon the face of bubbling and u-

Cause.

F niversall

niversal waters , and thence forced the fire , sayes withall, that this *Materio prima* was God ; So thou sayest , It is the power of God, that the North and Southwinde meeting , constrain the noise of Thunder and flash of lightning ; He that saies , This light was extracted out of fiery Elements, when the mingled lumpe was disposed , sayes withall , that God disposed it ; He that saies , A shining Cloude was about the confused Chaos for twelve houres, saies withall , That God overspreadeth that cloude ; He that saies , this light was from the beams of the Sun, Moon and Stars, though not now they are now, yet saies withall , That then God made those goodly beams ; Hee that saies , It was some other lamp, which gave light to these unplaced and disordered Climates, saies withall , that God kindled that lamp.

But

But I may not clear thee in this Labyrinth, because the nature of light falls not under mans understanding, as appears by that question God asked Job; By what way is the light parted? where is the way that light dwelleth? and therefore I conclude thee thus; That there is no absolute cause of light, but onely God; neither of that naturall light, which all seeing men enjoy by the eye of the body; nor of that spirituall light, which all believing men enjoy by the eye of the Soule: He onely made that, and he only can make this; and this, as that, with a word: Speak thou the word then ô my God, and create the light of faith in my heart that I may see thee now in the glasse of Grace, and hereafter in the presence of Glory forever, Amen.

Job. 38.42

Simile.

All things were lightsom the first day, as thou mightest have

seen, if thou hadst then been, but whence that light came, thou couldest not see; thou canst see no other cause of it, but only the word of God; As in some great pond, thou seest the banks full, but seekst not the spring from whence that water riseth, and yet knowest, that if there were no spring, there could be no water, though happily some Creekes from the Thames may administer water to the pond; yet the River it selfe would be dry, if it were not served from the spring: So from the Crannies of the Sun thou enjoyest light; and yet without God, the Sun it selfe would be dark.

And why then, my Soule, shouldest thou be disconsolated? why dost thou distrust God in the want of means, since his power is not limited to means, and his power can make thee happy without means? Thou seest the

the world once had light without the sun, and then it was glorious, & canst thou doubt of being much more glorious, when thou shalt shine in Heaven as the Sun, above the world? God dispelled the universall darknesse, and created the light, So nothing can cause thy utter and eternall darknesse, but the restraint of his light, Doe thou then & God shine into the vaste corners of my Soule, that in thy light, I may see light, *Amen.*

For the effect of the light naturall is Comfort, and the effect of the light spirituall is Glory, Those sad and sorrowfull thoughts which the night begets and maintains, the light dissipates; For light is the eyes joy, and every afflicted hearts comfort, (though the just terror of the wicked;) and those desperate thoughts, which the night of thy spirituall darknesse hath contracted, doth the light

Effects.

Ps 23.

of Grace divorce; When thou couldst not sleep in the night for feare of some bug-beare, and hast hid thy selfe head and ears under clothes, either by a naturall Timidity or desperate Temerity; why all this hath been blown away with the appearing of the light; The night that hath been tedious to thy industrious brain, because thou couldst not work, hath been dispersed with the dawning of the day; For man goeth forth unto his work and to his labour untill the Evening: God gave it the effect: for after he had said, Let there be light, he sayd again, It was very good; but to the night he never afforded such commendations, lest, as Saint Austin saith, he should give to darknesse the advancement of goodness; And if this light which God made by his word in the world, was good, then certainly, that light put into

into the Lanthorn of thy Soule
by the Spirit of God, will be ve-
ry good : Pray therefore with
David; Shew the light of thy
countenance upon thy servant
o God, even the light of thy fa-
vour and love, whereby I may
know thee to be my God.

Else as the Eagle tryes her
young, So God (who as an Ea-
gle gathers his children toge-
ther) tries thee, and if he findes
the eye of thy conversation a-
bove, he takes thee for his own
and true childe of light ; but if
thou turnest back from behol-
ding the Sun of Righteousnes,
he casts thee off for a degene-
rate brood, that canst not be-
hold the light, that shalt not
behold his light.

Let thy light therefore so
shine before men, that they may
see thy good works, and God
may see them too, and approve
them, that as he said of the light
naturall, It is good, so he may

Applic.

say of the light spirituall, Well done good and faithfull servant thy life is good , Let thy light so shine before men , that they may see thy good works , and glorifie thy Father which is in Heaven , that thy heavenly Father may also glorifie thee.

And to this purpose , apply the morall of those curions brains unto thy selfe , who supposing that Noah in his Arke had not sufficient light by the little window thereof , used therefore a Carbuncle or some other radiant stone to give light in the Arke , So because in the Arke of thy body floating in the Sea of this world , thou hast not light enough by the little window of nature , make thou use of that stone , whitch is Christ , to enlighten thee , He is the chiefe corner stone , and as the wise Merchant , sell all thou hast to purchase it , that thou mayest awake from the dead ,

and

and he may give thee light ;
light without any enterchange
of darknesse ; For with him is
no darknesse at all.

No darknes at all with him,
for so is the Apostles conclusi-
on , and so shall be the conclu-
sion of thy Meditation , What
agreement hath Christ with
Belial ? What Communion
hath light with darkness? what
approbation did God give to
darknesse at first ? None : what
remuneration will he give to
the children of darknes at last ?
None , but weeping and way-
ling, and gnashing of teeth : For
as upon the first day God sepa-
rated the darknesse from the
light, and called the light Day,
and the darknesse Night , So at
the last day there will be a sepa-
ration of the Children of dark-
nesse from the Children of light
upon the right and left hand of
God, and a nomination of them
both ; These Sheep, the other,

Conclus.

Goats, but no approbation of
the Goates, no Remuneration
to them, Come yee blessed; No,
this only to the Sheep; but to
them, Depart yee cursed into
everlasting fire; fire, but yet no
light.

And that I may stand at thy
right hand, amongst the Sheep,
I beseech thee on my knees o'
God to create the light of
knowledge in my head, and
the light of Faith in my heart,
that I may enjoy : hec, who art
the true light, through Jesus
Christ, Amen.

Mun-



MUNDAYS Devotion.

Morning Prayer.



Infinite and God
every where,
who hast made
the Firmament,
the circumference
of the
Earth, and art thy selfe the
Centre of mans heart, dividing
through that into the earth in
the former and latter raine, and
in this viewing our fit and last
thoughts : who through those
Heavens

Heavens, the works of thy hands, givest our earth breath, whereby we live naturally, and without which we cannot live a moment; and from thy Heaven, the Hand of thy works, infuseth our hearts with thy grace, whereby we live spiritually, and without which we cannot breath a prayer: Accept of our thankfulness for that breath, and receive our breath in this Prayer; For that in thee we live, we move, and have our being, we acknowledge to thy praise, and pray thee that we may live in thee, and move to thee, and be with thee to thy glory and our own, neither of which we have deserved, we confess to thy glory and our shame: For those heavens we have so infected with the ayre of our sinnes, that they doe often infect us with sicknesse and stop our breath with a common death; and the

He-

Heaven we have so offended,
that thou the God of all mayst
justly give us up to a spirituall
death, and over to an eternall
death; yet from these we pray
to be delivered through the
merits of him who overcame
death, and for that we pray to
be prepared through the merits
of him, who hath made that
death to them that dye in thee;
an entrance into everlasting life,
Jesus Christ, who in his life
breathed out effectuall prayers
to thee, that we might live;
and at his death breathed out
his life for us, that we might
not dye, and in both gave
himselfe a sacrifice so full
of satisfaction for all our sins;
that by faith in him, and prayers
to thee, we might alwaies finde
Remission; For prayers with-
out faith, are not prayers, but
slove; and faith without him,
is not faith, but presumption,
My prayers therefore I make to
thee,

thee, with faith in his meriti,
beseeching thee to give me pardon
for my yesterdays, and e-
very dayes sinnes, and to accept
this praise for this nights and
every nights preservation:
wherall I beseech thee to go on
in thine own wayes of a merci-
full power, to preserve us this
day from all perils and dangers
both of Soule and Body, and
of a powerfull mercy to distill
into us the tears of true repen-
tance, that we may wash our
wayes with the water of godly
sorrow: for this day thou crea-
test the clouds to raine upon
the earth, that it might be ca-
pable of fructification, and
this day we beseech thee to
bowre down thy graces abun-
dantly into our hearts, that
they may be both capable of,
and receive sanctification, that
whensoever the spirit of our
breath, which is the breath of
our life, leaves this mortal
body.

body, it may return to thee
who made us living soules,
through Jesus Christ, Amen.

*In whose blessed name and
words, &c.*

Munday Evening Prayer.

Q All seeing God, from
whom we cannot conceale
a thought, be pleased to know
from me, what thou already
better knowst without me, my
sinnes in an humble confession,
and godly contrition, that
knowing them so, thou mayst
be pleased to pardon them. I
was sinfull when I was concei-
ved, and sinfull I have ever since
continued; Yes, ô Lord, full
of sinne I am, full stuffed with-
in, and full laden without;
within I have conceived sinne,
without I have acted sin, shame-
lessly

leſſly ſhamēfull ſins, the works
of darkneſſe even at high noon,
So blinde have I been, that I
would not follow thee being
the light; ſo deaf have I been,
that I would not heare the
voyce of the charmer, charm'd
he never ſo wiſely; ſo foolish
in my choiſe, that I have pre-
ferred ſinnes deformity and Sa-
thans subtlety to thy wiſedome
which paſſeth wiſdome, to thy
beauty ſurpaſſing beauty, Thus
have I conſummed my ſelfe and
my dayes in ſin, againſt thy per-
ſon in Idolatry, againſt thy
worſhip in hypocriſie, againſt
thy name in blaſphemey, againſt
thy day in prophanefte, againſt
my Parents in diſobedience, a-
gainſt my Enemis in malice, a-
gainſt my ſelfe in uncleannessſe,
againſt the Poore in oppreſſion,
againſt the good in backbiting,
againſt thy whole Law in cove-
touſneſſe, and concupiſcence;
My heart hath indited, my

tongue

tongue hath uttered, my eyes
have seen, my ears have heard,
my feet have followed, and my
hands have handled vanity: yet
thou art my strength, and I be-
seech thee to guide me, that I
fall not into this way any more,
and establish me too in the paths
of truth, that I never go out of
thy way; Open mine ears with
the sound of thy word, enlight-
en mine eyes with the light of
thy truth, wound my heart with
thy love, that I may love thee,
and repent, repent bitterly, be-
cause I have offended thee
whom my soule shoud love;
that I may love thee, and obey
thee, because thou hast loved
me first to no other end, but
that I should obey thee; that I
may love thee and thank thee
for thy Love; for thy free love
in Electing me, for thy first love
in Creating me, for thy full
love in Redeeming me, for thy
last love in calling me, for thy
faith-

faithfull love in justifying me,
for thy fruitfull love in sancti-
fying me, for thy future love in
glorifying me, & for thy never
yet failed love in preserving
me; oh, let it not faile me now,
now this present in the forgi-
ving of all my sinnes, now this
moment in the bathing of me
in the blood of thy sonne, now
this night in keeping of me safe
from all dangers, and in refro-
shing of my body with sweet
and quiet sleep, that under the
Canopie of Heaven I may
breath securely in my sleep, and
in my intermissions breath out
continually thy praises, that
when I have breathed my last
here, I may breath an everlast-
ing Hallelujah with thy good
Angels, through Jesus Christ,
Amen.

*In whose blessed name and
words, &c.*

M.

Mundays Meditation.

Gen. i. 6, 7, 8.

Yester day, my soule, by the benefit of light, thou sawst the vaste pavement of earth under thee for thy habitation, and the bright rooſe of heaven above thee for thy contemplation, and without question can-
not but be the foundation and cover of ſome rich materialls for the furniture.

To day if thou canſt lend thy ſelfe ſo much time, cast the beams of thy ſight as wide and high as thou canſt, and behold the glorious firmament, which God hath placed in the middeſt, It is a fit ſubjeſt for thy Meditation to day, for it is the ſub-jeſt of this dayes work: And herein to keep a decorum, ob-ſerve

Introdu-
ction.

Subject.

serve first the Definition and Description of it.

Definit.

What then is the Firmament? It is certainly a created nature, and that whole space betwixt Heaven and Earth, so farre as thy eye can pierce ; for so the word properly signifies, a thing made strong by stretching out, and is called the Firmament, not for the station, but for the firmity of it, and those intrans-gessible, or not to be exceeded bounds of the higher and lower waters ; The watery matter being at first grosse and thick, was by the word of God extended abroad, and by that extension made thinner and purer, and by that thinnesse made stronger.

And was water the matter and matrix of the Firmament? didst thou ô God, of this weake stuffe forme the massie and strong Firmament ? didst thou of this compounded stuffe produce

duce the fimples of the Ayre
and Water? was it possible, my
soul, for such a thing to be done
as this? It was never heard of
before, how could it be done
now? how can it be, that of wa-
ter, a powerless Element,
which a Ship plows, the Horse
drinks, a Childe poures on the
ground, and the crannies of the
Earth sustain, should be made a
Firmament of such quality, of
such quantity; so strong, that
it beares the unmeasurable
weight of the Cloudes with
floods of raine? These he hath
made the beams of his Cham-
ber, and laid them in the wa-
ters, So large, that in widenesse
it spreads over the whole earth,
For he hath stretched out the
Heavens, like a curtain; so deep,
that it reacheth from the high-
est circle of the Stars, to the face
of the Earth and Sea.

Doubt then no more, (for
this is done) but believe that
thy

Ps. 104. 3.

Ps. 104. 2.

thy weaknes shall be so strengthned, as that it shal be able to beare whatsoever God shall lay upon thee , in the paines of thy body , perplexity of thy minde , the persecution of a tyrant, or the tentation of Sathan, whatsoever it be , thou shalt be strengthned to bear it , to resist it, to overcome it ; It was but a word that extended and turned the weak waters into a strong Firmament; Speak thou the word o Lord, and I shall be strong enough to overcome the fiery darts of the Devil.

What wouldst thou doe o my Soule to make a weak thing strong ? wouldst thou not joyn the force thereof together , and make it thick ; Yet behold the Omnipotency of God , he hath chosen the weakest of all creatures (the water) and by displaying and spreading it abroad, hath made it strong ; If thou wert to build an House, wouldst

wouldst thou not lay it upon
rocks and strong foundations,
and thy Chamber beams upon
walls of stone; But loe, God
hath laid the beams of his
Chamber in the water, and
himselfe walketh upon the
wings of the winde: o God thy
works are wonderfull, and thy
wayes past finding out.

Others there be that under-
stand the word Firmament my-
stically , and expound it by
Noabs Ark; and they that so ex-
pound it, have curioufly com-
pared that Arke to the work of
his second day , and called it
the Childehood and second age
of the world; Others againe
expound the word Firmament
Allegorically , by Discipline ,
whereby the world is gover-
ned: But the true exposition
is in the letter ; Those of Di-
scipline and *Noabs Arke* are
but the Mysticall and Allegori-
call Firmament , and in these,

Division.

the

the Mystery, and the Allegory, thou mayst recreate thy selfe, because in that , the literall Firmament , thou maist meet with some doubtes and objections , some rubs and scruples, to trouble thy apprehensive faculty; As, where those waters are, that be above the firmament? what waters they are, spirituall or naturall? If naturall , how upheld? If above, how they descend? and yet these passages , thou shalke finde as easie , as at first survey thou thinkest impossible, when thou hast searched into the diversitie consistency and acceptation of this word Firmament.

But look first upon the allusions of Noabs Arke , and the Churches discipline; Noabs Ark is the firmament in a my mystery, the mysticall firmament: For as out of it all Creatures weredrownd, none lived out of Noabs Arke, so out of the body

of the firmament no creature can live. If any in that Deluge climb'd the tops of trees, & thought so out-reach the waters, Lo, the water overtook them, and overtopped them, many degrees, many cubits. If any hid themselves in Caves, and thought thereby to barricadoe out the floods, Behold, they raged so horribly and continued so long, that in 40. dayes the Heavens cleare not, till after 120. the waters sink not, and by this time they so soaked the earth, that the world was reduced to his first forme, and waters were over the face of the whole earth. And so it is in this, If any Creature thinks to live out of the firmament by soaring above it, it meets with the fiery Element to consume it, or a mettlor to exhaust it, or some thunder-bolt to strike it dead, and so again, If any creature would live out of the firmament

manent vnder it, why for want
of Arye it is stiled, and the
Earth choakes it: And so it is in
the morall firmament too, ab
Church Discipline; He that
will not be governed by it, He
that will not live in it, the prince
of the Aire meets him, and takes
from him the breath of Grace,
the breath of Life, and tran
ports him into a place of fire
and brimstone, where there is
not so much water under him,
as to coole his feet, nor so much
water above him, as to cool
his head, nor so much water a
bout him, as to dip the tip of
his fingers, that he may cook
his tongue.

¶ And now my Soule, that
thou hast waded in these shall
lows, goe and swimme in the
deep, venture into those true
waters, those that are above the
firmament, and those that are
below, See how they are up
held, how these descend: And

so this end; divides the firmament again; consider it at two-fold, or consisting of two parts, the upper and the lower; The lower part is from the Earth, unto the Sphere or Circle of the Moon, wherein are contained the Elements of Air, Earth and Water; (the Moon being the lowest of all the Stars:) The higher or upper part is from thence, unto the height of the circle of the Stars; wherein is contained the Element of fire; In Scripture, sometimes the lower part only is called by the name of firmament, as where it is said, Let the Fowle fly in the open firmament of heaven; In which sense they are called the fowle of the heaven, almost throughout the Scripture: Sometime againe the higher part only is called (by the same trop of speech) the firmament, as where it is sayd, He set the Sun, and Moon, and

Gen. i. 10.

Gen. i. 17.

Stars in the firmament of the
heavens; whereas he placed
them only in the highest part
thereof.

And thus the waters which
were before but one, God di-
vided into two parts, one part
he gathered together, after-
wards, which he named Seas,
and shall be the subject of thy
to-morrow's meditation, The
other part he caused the firma-
ment to support, that thereby
the dry Land might be watered
(whence also doe come raine,
haile and snow) and is the sub-
ject of thy Theory to day.

And by this thou mayst un-
derstand what are meant by the
waters above the firmament,
not any waters above the high-
est part of the firmament, or
Sphere of the Stars, but thos
that are above the lower part of
the firmament, or above in the
firmament, i.e. in the Ayre.

But why, why did God make
her

Cause.

the firmament? why, amongst other causes, Look upon thy selfe, what wouldst thou have done in the world, without an eye to guide thee? having mounted so high a rock in the dark, have fell headlong down? or walking on some narrow bridge, haveen't thy dark dayes in water? or instead of going to the Chimney to heat thee, have run headlong into the fire to consume thee? And without light, what should thy eye availe thee? and without objects, what would the light benefit thee? and what objects wherecom to reflect the beams of thine eyes, but through the perspective of the Ayre and firmament? So without the eye of knowledgde, how suddenly, how fearfully wouldest thou run thy selfe on the Scylla and Sonda of ignorance? and without the light of Grace, how desperately wouldest thou

wreck thy selfe upon; or in the
flote of ostentation? and yet,
what does this light of Grace,
without the object of Christ?
and where this object, save in
the opticks and remembraunce of
the Scripture? Again, what
would it chou doe here without
life? how preserue life without
breathing and fetching in
breath? how breathe, how
take in breath, without ayre,
the first Element in the firmam-
ment? and so, what makest thou
in the Church without spirall
all life? how will thou pre-
serve this life without bre-
athing forth prayers, and draw-
ing in the breath of mercy? And
how this without the syne of
the Spirit?

O God, Iacknowledge thy
goodnes in this Omnipotency
of thine; Though this exension
of the waters into a firmament
hast by the clearnesse whereof
made it apt to convey light into
me,

me, and by the purenesse thereof made it meet for me to live and breath in; For without this workmanship of thine I could neither see, nor live: Now I see I live in thee, by thee, & extend thy mercy in a larger firmament, that I may look towards thee, and live to thee, now in holynesse, and with thee hereafter in happines, through the day-starre of that firmament, Jesus Christ.

As in thy selfe (who art the little world and admirable Epitome of the great) if there were nothing but moisture, how suddenly wouldst thou be puffed up, the pipes and poares of thy body stopped, and the doores of thy breath barred? If nothing but drought, how would a lingering Ague robbe thy Nerves of strength, thy Heart of joy, thy Face of mirth and every part of Liquidity, till at length, by little and little,

Similie.

like a Candle that is fed onely
with his own substance , con-
sume thee to nothing? If no-
thing but heate , how would a
feaver dis temper thy pulse , surre
thy Pallate , and forme more
Chymeraes in thy brain , then
nature , art , or chance can in-
vent ? If nothing but cold , how
would thy flesh diminish , thy
face whither , and thy eyes sink?
whereas now thy body consist-
ing of all the Flegme which is
as the waters above the firma-
ment , and the marrow which is
as the waters under the firma-
ment , thou art whole and
sound ; and thy brain , whither
all thy heat aspires , burns not;
thy bones and bulke , wherein
some heat resides , consume
not.

O my God , all this I ac-
knowledge , and beseech thee to
make me so thankfull , that my
unworthinesse provoke thee
not to bereave me of these be-
nefits ,

nefits; and so temperate, than
my profusenesse force not that
to be naturall which yet was
unnaturall in the firmament.

From whence, ô my soule,
come those fearefull prodiges
of mistes and commets, of haile
and snow, of storms and ioe, of
thunder and lightning? whence
but from the combustion of
the Elementes, which ever since
thy disobedience have been at
discord? Sometimes the firma-
ment is presen ted fiery, some-
times watery, when the Sunne
by heate exhales various va-
pours from dales and deepes?
Sometimes the ayre grows dus-
kie, whilst the vapour hovers
neare the earth; anon it turns
into dew or ice, if it fly a little
above the clouds; by and by a-
gaine, the vapour being pressed
into a cloude, and dissolved by
the winds, it falleth down in drops
of raine; forthwith againe the
cloud being frozen by extreme

Effect.

G 5 cold

cold, it comes down in flakes of snow, or balls of haile: Hence arise the windes, hencethe *Ignis fatuus* and fireworks like squibs fall from above; If the exhalation mount higher then the Icie region of the ayre, it becomes a blazing sturre, and is called according to his quality, a fiery Dragon, a bright Commet, a flying Launce, a horned Goate, or the like: Hence comes the terrible noise of thunder, when the Sun exhaling the vapour nor above the second Region of the ayre, where heat and cold meeting together, and restlesse in the imprisonment of the clouds, at once roares into thunder, and flyes into fire: Hence proceeds the Rain-bow, when the Sunne glancing over a waterish cloude pencils and draws blew, green, gilt, and proverbially, as many colours as are in the Rain-bow: And to let passe many more wonders

wonders and curiosities; I will
thee my soul to apply this con-
templation, and reduces all thy spe-
culation into an act of divinity.

What therefore understandst
thou by the thunder? what,
but the voice of God? which is
able to shake the wilderness of
Cades, to bring down Kings,
and to raise up beggars? The
voice of God is a mighty voice,
and whiles he speaks, wilt not
thou answer? when he thunders
wilt not thou cry, Lord be mer-
ciful to me a sinner.

What seeft thou in the light-
ning, but the glorious eyes of
God which sparkle fire? and in
the dumbe voyce of that candle
bids thee seek his face; whereto
doe thou reply, Lord, thy face
will I seek.

What perceivest thou in the
raine and timely shewres, but
Gods powring plenty out of
his horn? And I beseech thee ô
God fill full my Cup, the Cup

Applic.

of

of my body with competencie,
the Cup of my minde with con-
tent, the Cup of my soule with
Grace, spread my table and eke
anoint my head.

What gatherest thou from
excessive waters and overmuch
rain, but Gods weeping for thy
yet unwept for and unforrowed
finnes ? O require him with a
true and unfeigned repentance
in a full tide of teares ; water
thy bed and wash thy couch
with tears; weep day and night
for thy finnes.

What takest thou the Rain-
bow for, but a pledge that the
world shall never againe be
drowned? Doe thou pledge
God in the same resolution;
Lord I will send up no more
finnes, that shou mayest send
down no more judgements.

What learnest thou of the
prodigious signes of the angry
heavens, but that the world shall
one day be consumed with fire?

o take heede thou kindle not
Gods wrath with more fewell
offinnes, lest thou be buried
with the world, that when
Christ shall come to judge-
ment, thou mayst be caught up
into the clouds, and passe thro-
row the firmament to the right
hand of God : with which as
thou begannest, So conclude
the busynesse of this day.

A firmament thou seest there
is betwixt thee and heaven,
waters below thee, and waters
above thee; Never dream then
of going to heaven dry-shod;
But as thou hast already been
washed with the water of Bap-
tisme below, So wash thy selfe
with the water of repentance
within, and intreat the Holy-
Ghost to make thee cleane, in
the laver of Regeneration from
above; And to conclude, pray:
The Blood of Jesus Christ wash
me from all finne, The blood of
Jesus Christ at the Communion
Table

Table assure me thereof, that
through the firmament and
starry heaven, I may passe into
the Empyreall and glorious
Heaven, through the
same J esus
CHRIST,
Amen.

TEWES.



TE WESDAYES Devotion.

Morning Prayer.

MOST gracious God, thou hast alwayes glorified thy self more in saving pitifully, then condemning justly, else what flesh could praise thee? For we all, and I more then all, have deserved the very dregs of thy fury; yet through thy long sufferings,

ring, and never wearied compassion here I am, horribly supplianting thee to forgive me what I owe, and to give mee what I ask, to pardon the debts of my sinnes, and to impart unto me the merits of thy Sonne; To discharge those I have no money, to buy these I have no silver, yet with them I am surcharged, and for these I thirst, and thou hast promised to easse them that be weary, if they come unto thee, and to refresh them with water of life that thirst after thee; In hope of which thy promises, I here prostrate my selfe before thy goodness, for I am depressed with the burden of my sins, & opprest with the fear of that punishment belongs unto them, having neither power to resist thy wrath, nor patience to endure thy indignation, yet my sinnes have made me worthy of no other doome; For I have defaced

ced thy image with *Adam*, and betrayed thy sonne with *Iudas*, and grieved thy spirit, and despised thy grace, and defiled my selfe: Yet rebuke me not in thy anger, I beseech thee, neither chaffen me with thy heavy displeasure; but have mercy upon me, ô Lord, have mercy upon me, and according to the multitude of thy mercies doe away all mine offences; for they are a burthen too heavy for me to beare, doe thou then ease me; they have sunk me almost into the lowest deepe, ô Lord doe thou raise me, that I be not swallowed up of dispaire, they have poysoned me with a benumbed security, ô God recover mee with an Antidote of true repentance, that I may be unsafinely sorry, and supply me with the Balsame of thy Grace, and wash me with the blood of thy sonne, that may name may not be touched with disho-

dishonesty, nor my credit covered
with reproach, nor my Conscience
feared as with a hot Iron,
nor my Soul tormented with the
fear of thy presence; but grant
me forgiveness, to assure my re-
pentance; and renew my repen-
tance, to seal my forgiveness; and
endue me with faith, to confirm
my repentance, and fill me with
holiness; to strengthen my faith,
& assist me with thy Spirit, to di-
rect my holiness to thy glory all
the days of this life, & to my glo-
ry with thine after this life, thro-
row Jesus Christ: In whose name
further beseech thee to accept of
my thankfulness for all thy mer-
cies; corporall, in my Creation &
Gubernation; spirituall, in my re-
demption & sanctification; eternal,
in the hope of my Election and
Glorification; and temporall, in
the possession of my habitation
upon earth; which thou madest
this day, and madest fruitfull, and
preservation this night, w^{ch} thou
- on us.

art made to me healthfull; All
which continue I beseech thee,
both by preserving me this day
from all perils and dangers
both of Soule and Body, and
also by perfecting of thy work
this day in me, commanding the
waters of all tribulation to bee
gathered into some other place,
and the firme ground of com-
fort ever to remaine in this land,
and in this land make me a
fruitfull tree, in the works of
Piety and Charite, that here-
after I may eate of the Tree of
Eternity in the kingdome of
Heaven; I have beene an un-
fruitfull tree too long already,
and am not fit longer to cum-
ber the ground; yet as thou
list, so I beseech thee spare me
a little longer before thou cut st
me down, and give me grace to
bring forth fruite in due sea-
son, that when thou doest cut
me down I may not be cast into
the fire, but bound up in the
bundle

bundle of life; through Jesus Christ, Amen.

In whose blessed name, O

Tuesday Evening Prayer.

O Most gracious God, of whose gift it is that the earth is, and is fruitfull, and requirest no more of man for all thy mercies, but the fruits of true thankfulness, I beseech thee to accept of thine own commands in this Evening sacrifice of praise, which as I am able, I offer, and confess it short of what I owe, short I confess it is both for the matter and manner of what I owe, for thou deservest a greater plenty for the plenty of thy blessings, then any poverty can require, and I owe thee a greater sincerity in this offering.

Jeane

lean Sacrifice then my Hypo-
crite will afford; And yet, I
doe not, I dare not doubt of thy
acceptance, for I desire it, and
desire withall a greater mea-
sure of grace, that I may offer
thee my thankfulness more a-
bundantly, more truly, both for
my hope of heaven and the glo-
ry thereof, and my possession of
the earth, and the greatness
thereof, wherein thou dost so
fure exceed all possibility of an
equall retribution as that thou
dost also exceede all power of
expression how good thou hast
been unto me; For wherefo-
ver I look, I see an open hand
of thine, and in whatsoever I
doe, I see an hollow heart of
mine own: If I look down up-
on the earth, I see it bears me,
and bears fruit to me; If I look
up to heaven, I see it covers me,
and is prepared for me, if my
fond have not made me too hea-
vy for the earth, and too unfit

for

for heaven; which I feare, and
justly: For I finde not any one
swallowed up by the earth; but
I finde my self guilty in the kinds
of his sin, Neither see I any one
shut out of heaven, but I see my
selfe to exceed him in the guilt of
his sin; the earth devoured Corah
for his fauincessie against autho-
rity; and o God, how often
have I marmured against that
image of thy power? Heaven
was shut against ~~Judas~~, for
betraying thy Sonne? and
O Lord God, how often
have I crucified him afresh,
both by secret sinnes, and worse
examples? And now that I am
not taken a way by the earth,
as Corah was, for disobeying
God in man, nor made away by
my selfe, as ~~Judas~~ was, for be-
traying God to man, but still
live, in hope of mercy, it is on-
ly of thy mercy, in the merit of
that blood, which still cries for
mercy, which I therefore do
now

sow and ever will make my on-
ly refuge , crying to the
mercy of that merit , for the
merit of that mercy thy pardon
for my sins this day , thy pro-
tection of my body this night ,
thy salvation of my soule , when
my day of this life is spent , thy
glorification of my soul and bo-
dy , when the night of this world
is ended : If I appeale to thy
justice , I am a dry and barren
piece of earth , a rotten and un-
fruitfull Tree , cumbering thy
ground , and fit for that fire ,
which is appointed for the De-
vill and his Angels , But thy
mercy can water me , thy
mercy can manure me , thy
mercy can make me fruitfull ,
upon the earth , and fit for that
heaven , which is prepared by
thee for all thy children : And
therefore I appeale only to thy
mercy , beseeching thee , as thou
didst this day create all kindes
of seeds , to make the earth fruit-
full

full, So thou wouldest this instant sow in my heart, the incorruptible seed of thy word, that I may be regenerated and the eternall seed of thine grace, that I may lie downe in secure hope of safety this night, and rise the next morning with a sure hope of a joyfull Returnation to eternall glory, through Jesus Christ, Amen.

In whose blessed name, O

Tewesday: Meditation.

Gen. 1. 9, 10, 11, 12, 13.

Introduction.

MY Soule whither gaddest thou? why sufferest thou thy affections thus to roave and wander? sic! drowned in the cares of the world to day? why, the very work

of this day forbids it; The wa-
ters are gathered into one place,
that the dry land may appear,
and wilt thou overwhelm me thy
selfe in the Catacisme of ava-
rice? Againe, the dry land is
called earth; earth, because it
may beare fruit; and wilt thou
be fruitlesse? Once more, The
gathering together of the wa-
ters is called Seas; Seas, because
diaphanous and perspicuous,
and art thou dark and obscure?
For shame, spend not the day so,
as to mispend it so, Let it not
pass without some letters; If
wife, children, & posterity com-
mand thy care, yet let it be but
a voyage, that when thy voy-
age is ended upon this earthen
earth, thou mayst land in safe har-
bour in heaven.

Earth there was before, but
was covered all over with
water; and had it so continued,
it should have been all Ship-
pen, and floated upon the Seas

in wooden vessels ; we should have fed upon such fruits onely as the waters yeilded : Earth there was before , but no Earth to bud ; and if you throw corne to grow upon the Sea , there will be but a lean harvest : Earth there was before , but not for habitation ; and if you cast a Childe upon the waters , if he be not a second Moses , he will drown and not swim .

Hath not God then in wisdom and goodness , commanded the waters into one place , that the dry land may appear , Not that there shall not be any more waters ; No , waters there shall be still for a navigable delectation , for a Mercenary transportation ; but that there may be Earth also for a pleasant habitation .

¶ And now my soul thou keepe thy Theorie hath two Subjects , and both diverse , though the nearest neighbors , the two lower

Subject.

lower Elements, Earth and Water; and first looke upon both these together; for at first they were both together; once they were not at all. For, In the beginning God created the Heaven and the Earth; therefore before he created them, they were not; and when they first were, yet they were not then thus, as thou seest them now; They were not then formally Heaven and Earth, but materially, onely the matter was then, wherof they are now; They had not then the shape that now they have, That which was first created, was as an unshioned masse or lump, wherein was the matter of Heaven and Earth, and all creatures; but they were not yet sever'd, nothing was yet distinguishted.

Just as in thy Regeneration,
If thou art remembred, First
Thou diddest believe God in
gross;

gross; afterwards thou diddest believe in God distinctly; In that thou seest Gods power. In this appears the wisdom of God; That God made matter of no matter, bids thee acknowledge his Omnipotency, and to trust in him without means; That he gave form to formless matter, bids thee acknowledge his wisdom, and praise him in the means.

But how? no form till now? In the second verse, the water are mentioned; mentioned indeed they are in the second ver, but mentioned only to explain what went before; Heaven and Earth, and Earth without form. For waters have but one contained forme, and that cannot be distinguished into parts or members; So no man could say of that matter, This will be Earth, This Water, This Ayre, This Fire; Therefore called Waters, because void of creatures.

tures, utterly void of virtue so
bring forth creatures, until the
spirit of God by his Incubation
endued them with that power;
and then if you will critically,
Aqua & quâ sunt omnia; but truly,
therefore waters, because of
the resemblance; For waters
doe naturally ran, flow, and
spread abroad, So in this mat-
ter was not so much power as to
keep it selfe together, until the
spirit of God by his resting upon
it, inclosed it, and gave it po-
wer to be sustained; But no
waters, no perh. & waters, no
earth, no formall earth till now,
that God said, Let the waters
be gathered into one place, that
the dry land may appeare; Till
now, the waters were over the
face of the whole earth, the wa-
ters that were under the Firma-
ment, were so; The earth till
now was in and under the wa-
ters, as the rocks in the deep sea
are now; Till now, the waters

Eze. i. 36.

Cause.

inclosed the earth on every part
as now the Ayre incloseth the
water and the earth, and heaven
incloseth the Ayre; Just as E-
zekiel's wheels were one within
another, So were the waters o-
ver the earth, and the earth
within the waters. But now they are separated.
The waters are gathered into
one place, and of this there is
Cause, a Cause naturall, and
supernaturall; but a naturall
cause so, as it is so made a cause
for this, by the power of the
super Naturall cause; and this
supernaturall cause was the
voyce of God, this voyce of
God, Let the waters be gather-
ed together, that is to say, The
Lord willed it, commanded it,
or decreed it, and this the scrip-
ture else where confirmes; He
gathereth the waters of the sea
together, as upon an heape,
He commandeth, and from
hence it comes to passe, that

they flow too and fro at springes,
and tydes, and force water
springs out of the highest
mountains.

Many there are that ascribe
the ebbing and flowing of the
Sea to the influence of the
Moone, and they affirm the
Moone to have the same vertue
to draw water, as the Load-
stone bath to draw Iron, and
this opinion thou mayst com-
mend for reverence; but allow
for truth, thou mayst not.

That God hath imparted
power to that Creature, in
things of moistnesse, (as is ma-
nifest in Oysters and Cockles)
no man denies, nor maiest thou;
but that there is any cause in the
Moone, that so huge floods
and waters, so large and hevie
should be driven too and fro,
when as in Pooles and Rivers
thou canst not perceive one
drop of water to be thereby in-
creased, moved, or diminished,

why shouldest thou or any man
believe?

Why shouldest thou, or any
man believe, the cause of eb-
bing and flowing to be in the
Moon? when in places near the
Ocean the tydes are more ve-
hement, in the middle Seas smal,
and in some places not at all
perceived? In the Sea *Euxinum*
it is not at all perceived; at *Lon-
don* the Tide is scarce sixteen,
and at *Bristol* twenty foot; the
naturall cause whereof is, be-
cause the waters flowing into
the Sea, have a greater rise and
fall, in places neare at hand,
then in those which are farthest
off.

What cause from the Moon,
that the flowing is so violent in
some places, that it stayes and
turns the course of a Ship sayl-
ing with the wind? In the
mouth of the red Sea, it is so:
what cause from the Moone,
that the red Sea floweth but
four

four hours, and ebbeith eighth? that *Euripa* floweth and falleth seven times within the space of a day and night? surely no cause in the Moon of this; no naturall cause, and therefore no supernaturall cause.

The naturall cause of the flowing of the waters, is in the waters themselves; and that it follows the courses of the Moon, is a signe given from God in Mercy, least the tyde should take men at unawares; and it is a signe of his power too, that he hath in his hands wherewith to punish sinners:

The supernaturall cause of this, as of the other, is his powerfull voice of God, Let the waters be gathered together.

And here, ô my Soule, ere thou procee est, thou hast to consider the power of God, the goodness of God, and thine own disobedience.

1.

First, his power, and a mighty power that is, which hath in his treasures Creatures great and small to execute his wrath against thee for thy wickedness. He hath his small Creatures of Grasshoppers and Flyes, with these he pestered Pharaob and the *Egyptians* for their obduracy, (and hast not thou hardened thy heart as Brawn, that will not relent) notwithstanding his judgments, that will not repeat now? (slading his promises?) He hath his small creatures of wilde Beasts, So with two Bears he devoured 42. of those Children that mocked Eliss; (and hast not thou scoffed at his Ministers, & accounted his Priests the off-scouring of the world?) He hath his great Creatures also the Fire, the Waters, the Earth; with Fire he burned up Sodome for the sinnes thereof? (and art not thou guilty of equall and such sinnes?) The earth devoured

Exod. 8.6.

2 Reg. 2.
24.

Gen. 19.24.

Num. 16.
31.

red Corab and his Companions
for murmuring against Gods
Deputies; (and hast not thou
been as saucy against authori-
ty?) By water he destroyed
the old world; (and have not
the imaginations of the
thoughts of thy heart bee[n]e
vill , and that continually?)
Why then shou'd not the next
flye pop into thy mouth and
choak thee? Why should not
the Earth thou treadest upon
swallow and devoure thee?
Why shou'd not the Fire burn
and consume thee? Why should
not water o'rewhelm & drown
thee? No more privilege hast
thou, then they had, God is still
as powerfull , and therefore
fear him;only he i[m] more merci-
full, and therefore praise him.

For, Secondly , It is a great
goodnesse in God that restrains
these Creatures from doing
thee violence ; a great goodnesse
surely that faveth thy life from
d-ez

Gen. 7.

- 2 -

destrucciō, & bids thee, my soul,
praise the Lord; & al that is wth.
in thee praise his holy Name.

Pi. 103. 1.

For, thirdly, Notwithstanding
all thy sins, he is still patient, &
and is not yet provoked; Not-
withstanding thou art adry wil-
dernes, and fruitles, unles it be
in the fruits of biternes, in thist-
les & briars, but as for those bet-
ter fruits, the lilly and the rose,
Innocence and Patience, of
such altogether fruitlesse; And
yet God is not provoked to
burn up the bryars in the fire
of his wrath, or to drown these
Thistles, in the waters of thy
Desperation and Presumption,
but he keeps them back, that
the waters of true repentance
may be gathered together in
thee; And therefore doe not
longer abuse his patience; but
intreat God to turn thy heathy
and dry wildernes into a
sweet and fruitfull Paradise;
Go to God the Father, and in
the

the bowels of a Father, intreat him to gather the waters of life together in thee; and be confident, that that God who is thy Father, will not reject thee: Go to God the Son, and intreat him to wash thee in the waters of his blood; and be confident that that God who is the Sonne of God thy Father will not refuse thee, because he is thy Saviour: Goe to God the Holy Ghost, and intreat him to gather the waters of Regeneration together in thee; and believe it, that that God who proce-
deth from God thy Father, and God the Sonne of thy Father, will not despise thee, because he is thy Comforter: Goe to this Trinity of Persons in the Unity of one Godhead, and intreat him to gather the wa-
ters of Jelus Christ his merits together in thee, and cover thee with them; and thou shalt hear God the Father say, Come, and

and God the Sonne say Come
and God the Holy Ghost say
Come, the Spirit and the Bride
say Come, and taste of the wa-
ters of life freely ; If thou wilt
not goe, thou mayest feare, that
this Creature of the waters
will rise in judgement against
thee ; For they were gathered
together when he said , Let the
waters be gathered, &c.

4.

And therefore fourthly, See
thine own disobedience , and
continue not in it ; For though
God would have gathered thee
together , as a Hen doth her
Chickens , yet thou wouldest
not ; and yet God no sooner
spake unto the waters, Let them
be gathered together , but pre-
sently they were gathered to-
gether ; This was the superna-
turall cause of this confluxion;
the power of Gods word.

The naturall cause is double,
1. The waters thickening.
2. The Channels of the Earth
receiv-

receiving ; and both tell thee , It
is no miracle ; though the
waters stand above the
Mountains ; though the wa-
ters which before spread them-
selves over all the earth , were
now conveyed into one part of
the Earth , and a lesser roome ;
Yet it is no miracle ; Both of
them tell thee so , and both of
them tell thee so severally ;
Saint *Augustine* of the first thus ;
A thin moysture goes wide ,
and fils a great pond ; but thick-
ned , it goes into a lesser roome ;
As the Physitian in a dyet drink
bids seeth a Pottle to a Quart ,
and so makes that which before
was a Pottle measure , to be con-
tained in a lesser room ; or as
a great plot of ground and
wide field is turned as it were
into a Sea by a suddaine flood ,
is by and by sopped up againe
by a frost or wind ; and this is
obvious to reason , and therefore
no miracle ; For what reason

com-

comprehends, cannot be said
miraculous; And the other too
is as strong against a Miracle,
For we see Husbandmen doe
sometimes drain their drowned
fields by cutting of gutters and
the like; So it may be, that
in this voice, God made vessels
and receptacles to inclose those
waters in a narrow deep, which
before diffused themselves all
over in a wider shallow.

Examples

Job. 38.9.

But, my soule, thou accountest it a miracle, that the waters
should stand above the mountains, and yet not drown the
earth; No, this is no miracle
neither, for it is naturall; natu-
rall, because God hath esta-
blished it by a perpetuall De-
cree, God tells Job almuch, say-
ing, who shut up the Sea with
doores, when it brake forth,
as if it had issued out of the
womb; when I made the cloud
the garment thereof, and thick
darknesse a swadling band for

it,

said
too
acle,
doe
ned
and
that
Sela
ole
ich
all

ers
an-
he
le
a.
a.
b,
c,
d,
e,
f,
g,
h,
i,
j,
k,
l,
m,
n,
o,
p,
q,
r,
s,
t,
u,
v,
w,
x,
y,
z,
it, and brake up for it my de-
creed place, and made bars and
doores, and laid, Hitherto shalt
thou come, and no further;
And doth not King David tell
thee as much, saying, Thou co-
verest the Earth with the Deep,
as with a garment; the waters
stood above the Mountains;
at thy rebuke thy fled; at the
voice of thy thunder they ha-
iled away; they goe up by the
Mountains, they goe down by
the valleys into the place which
thou hast founded for them;
thou hast set them a bound,
which they may not passe over,
that they turn not again to co-
ver the Earth: And therefore no
miracle, because the will of
God, and ordinary execution
of the same upon the creatures,
that which of us is called Na-
ture.

10.

11.

Ps. 104. 6,
7,8,9.

Beyond all this my Soule, Is
not acknowledged in Nature,
That the Earth and Waters
make

make but one perfect compass; and how can that be, unless there be an Ascension of the waters in the Sea; the same being at the shoare so farre below the continent? Sure, no demonstration of that Aphorisme, but this.

But, my soule, weary notwithstanding thy self too much in this ascencion of the waters; wade not too farre in this deep; Indeed it is wondrous deep; And if God did not rather thus confirm thy Faith by reason, then give any reason to strengthen his word, his work; thou mightest well acknowledge it a miracle; However, admire it, For it is a naturall miracle at least.

Division.

And this is the Naturall and literall meaning of the Earth and waters, and their gathering together: The Earth is also by some understood Allegorically, and so are the Waters: and by this

the waters are meant sinnes, by
the earth faid; the earth of thy
faid is sometimes clouded and
covered with the waters of thy
sins. 103. 14. 15. 16. 17. 18. 19. 20.

But, ide thou o' God gather
my sinnes together, and remoue
them from thee, (and from me
too) as farre as the East is from
the West; that the dry land of
my faid may appear; and that
it may not appear empty, I be-
steach thee, command it to
bring forth the herbe of Grace,
yeelding the seed of Piety to
thee; and the fruit tree of Cha-
rity, yeelding the frui of good
works to me, that I may live
here spiritually, and be a fit
habitation for thee, as thou haft
made the earth a fit habitation
for me, till I come to have my
habitation with thee Ever-
lastingly, through Jesus Christ,
Amen.

Many other things thou haft
this day to meditate upon, as
the

Adjuncti

the severall kinds of heards
Fowles, and Trees, which the
Earth brought forth, Some for
beauty, some for fragrance,
some for medicine, all for use;
And doe thou make thine own
Meditation of them, as thou
hast severall occasions given
thee, and still conclude all by
way of Application thus.

Applicat.

If there be such beauty below,
& what beauty is there above?
For what are all the
beauties before, but beams of
that beauty which is above?
and thither ô God, draw all my
thoughts, that while my habita-
tion be upon the earth, my con-
versation may be in Heaven;
that while I eat the bread of the
Earth, and drink the waters of
the Seas to sustain my body, I
may also eat the food of An-
gels, and drink the water of
the Well of Life, to preserve
my soule and body to Eternall
life, through Jesus Christ, Am.
In whose name, &c. W F D.



WEDNESDAIES Devotion.

*And God said, Let there be light
in the Firmament, &c. j*

Gen. i. 14.

GO D , who
diddest Com-
mand , and
there were
Lights in the
Firmament of
Heaven .

Have mercy upon me , and
command so , that there
may be lights in the Fir-
manent of me , my soule .

o

O God, who diddest make
light in the world before those
lights in the Firmament, the
first day without means, this
day as means of light,

Have mercy upon me, that I
ascribe not that to the
Creature, which is due to
the Creator; nor distrust
thee in the want of means,
since thou art atwell able
to work my preservation
both without and against
means; as to make that
light, or these lights.

O God, who diddest make
these lights the receptacles of
that light,

Have mercy upon me, and
make thee lights which
I have beseeched thee to
make in me, the recep-
tacles, of that light which
is in thee.

O God, who diddest make
these

the lights to divide the Day
from the Night,

Have mercy upon me, and
make those lights which
I have beseeched thee to
make in me, to divide be-
tween my nightly
thoughts of the world,
and my daily thoughts of
Heaven.

O God, who diddest make
these lights to divide between
the Night and the Day, that we
might alternately rest and la-
bour,

Have mercy upon me, that I
may so use the vicissitudes
of rest and labour, that I
may hereafter enjoy rest
without labor, and a day
without night.

O God, who diddest make
these lights to divide between
the day and night,

Have mercy upon me, that I
divide

divide not the night into
the day by drunkenes, or
the day into the night by
drowsinesse.

O God, who diddest make
these lights to be for signes, to
Politicall in Computation of
years, and Ecclesiasticall in the
Celebration of Festivals, and
Naturall uses in the observati-
on of setting, sowing, and plan-
ting, and discerning weather,
and in all these to finde and
glorifie thee,

Have mercy upon me, that
I use them not to morall
signes in calculating my
Nativity, or supernatu-
rall in discerning secrets,
lest I lose thee, in a fatal,
or rather phanatical necessity,
without any signes
of thy honor and glory.

O God, who diddest also
make these lights for seasons,
and

and dayes, and years ; that we might sow in the Spring , and recreate in the Summer , and reap in Harvest , and rest in winter ,

Have mercy upon me , that in the spring of my Infancy I may sow the seeds of Piety , and in the Summer of my youth delight in the Sun of righteousness , and in the harvest of my age gather the fruits of Faith , and in the winter of my death ly down and rest in Peace .

O God , who by this vicissitude of seasons , and dayes , and years , hast pointed out eternity ,

Have mercy upon me , that in all my seasons , dayes , and years , I may labour , and not labour in vaine for , but enjoy Eternity .

O God , who diddest make
I these

these lights in the Firmament
of Heaven, to give light upon
the Earth,

Have mercy upon me, and
let these lights which I
have beseeched thee to
make in the Firmament
of my soule, give light
and direction to the earth
of my Body; that both
Soule and Body may en-
joy the face of thee who
art the God of light.

O God, who diddest make
two great lights, and set them
in the Firmament of Heaven to
give light upon the Earth, the
Sun, the Moone and the Stars
also,

Have mercy upon me, and
create those two great
lights in me, the Sun of
Charity, and the Moone
of Faith, and those lesser
Stars also of Hope, and all
other virtues, that by the
light

light of this upon the Earth, I may have conversation in Heaven. 10

O God, who diddest make those two great lights, the greater light to rule the Day, and the lesser light to rule the Night,

Have mercy upon me, and by the greater light of Charity, rule me in the Day of prosperity; and by the lesser light of Faith, rule me in the night of adversity.

O God, who diddest make these two great lights to rule over the Day and over the Night, and to divide the light from darknesse,

Have mercy upon me, and by the greater light of Charity, rule over me, in the day of prosperity, in thankfulness to thee; and

by the lesser light of faith
rule over me in the night
of adversity in my pati-
ence under thee ; and by
both divide the light of
hope from the darknesse
of desperation and pre-
sumption.

O God , who hast placed
these lights in Heaven ,
Have mercy upon me , and
give me a place in Hea-
ven , now in my conver-
sation , and hereafter in my
possession .

O God , who hast called
these lights great , because they
are greater then the Earth , and
yet seem little by reason of their
distance from us , and the far-
ther they are , the lesser they
appear ,

Have mercy upon me , and
whatsoever I am in thy
eyes , or seen in the eyes
of

of the world, give me
grace to be little in mine
own eyes, because of my
absence from thee; and
the more holy I am, still
let me be the more hum-
ble.

O God, who hast so placed
these lights, that they run their
course, notwithstanding all the
curiosities and vanities of men,

Have mercy upon me, that I
may runne my race with
constancy, notwithstanding
all the obloquies of
men.

O God, who by these lights
doest give us light, aswell in
the night as in the day, and
that equally and continu-
ally,

Have mercy upon me, that I
may wth an equall serenity
and constancy, be a light
to others, aswell in my

I 3 night

night of death , as in my day of life.

O God, who hast given such a purity to these lights, that though they shine upon dung-hills, yet they are not therewith infected,

Have mercy upon me, that though the light of my conversation, be amongst wicked men, yet I may never be infected with their wickednesse.

O God, who by the light of the Sun, Moon, and Stars, dost so lighten the Earth, that the Earth by them is also made fruiefull,

Have mercy upon me, that my light may so shine before men, that I may win many to righteousness, and my self one day shine as the Sun in the Firmament of Heaven, and follow

low the bright morning
starre, Jesus Christ, A-
men.

Wednesday

Morning Prayer.

MOST mighty and mer-
cifull God, so mighty,
that no Creature is able to re-
sist thee, so mercifull, as no sin
is contemptible before thee ;
In feare and hope of both I am
prostrate at thy feet, afraid to
be seen of thee, because I have
sinned against thee ; afraid to
speak unto thee, because I have
spoke against thee, and know
not how to deserve either par-
don of my faults, or reconcil-
iation of thy favour ; Yet to

I 4 beg

beg both I presume ; but I presume it in the humility of Faith, through the merits of Jesus Christ ; In whom my humility discovers, what my Faith beseeches thee to cover, my sins ; In whom my humility shames not to disclose, what my Faith beseeches thee to close up, my imperfections ; In whom my humility acknowledges, what my Faith beseeches thee to supply, my wants ; my wants of repentence and humiliation for passed sinnes, my imperfections of hypocrisy and indiscretion for present Devotion ; that in the dust of this humility confessing what I am, a sinner ; in the Faith of this Prayer, I may find thee, what thou art, yesterday, to day, and the same for ever, a mercifull God : A sinner ô God I am in the highest degree aswell actually as originally ; for originally in Adams loynes, I preferred forbidden fruit before

fore a Heavenly Paradise ; and
actually in mine own loynes, I
have preferred the pleasures of
sinne , which are the works of
darknesse, before the glorious
inheritance of the Saints in
light ; My eyes have seen , my
heart hath lusted , my tongue
hath tasted , my hands have ga-
thered, not only forbidden, but
infectious fruit , my head hath
devised , my ears have learned,
and my lips have uttered both
forbidden and deceitfull words ;
In the wombe I deserved thy
wrath, in the world I have pro-
voked thy wrath, and am now
fit fewell for thy wrach, if thou
shouldst deale with me in judg-
ment : But there is mercy with
thee, that thou maiest be feared ;
and I appeal to thy Remissions,
and throw my selfe into the
arms of thine everlasting mer-
cies ; wherein I beseech thee
to recover me of mine infirmi-
ties, and to cover my impieties ;

to give me such a godly sorrow,
as that I may be truly sorry for
my sins, and repent unfainedly;
that I may be fearefull of thy
judgements, and sinne no more
presumptuously; that I may
be confident in thy mercies, and
distrust no more desparingly,
but live in thy feare, and dye in
thy favor, and rest in thy peace,
and rise in thy power, and re-
main in thy glory for ever,
through Jesus Christ: In whose
name, I blesse thy name for thy
works of this day, & my preser-
vation this night, w^{ch} I confess
thou mightest justly have made
to me eternall without revo-
lution of another Sun; but
through thy goodness I be-
held the Sunne beholding and
lightning me, and in these pro-
perties of that creature, ac-
knowledge with fear and hope
the omnipresencie of thee my
Creatour, and privy to all my
actions; the Purity of thee my
Creatour,

Creatour , and enlightning to
all my thoughts ; withall be-
seeching thee, that in the work-
manship of this day , I may
take out a new lesson, and make
up a true copy , by raisng my
desires from earthly comforts
to heavenly objects , through
the powerfull exhalations of
thine eternall Sonne, by setting
mine eyes towards thee in the
darkest night of the greatest af-
fliction , through the dark and
Moon-like light of Hope ; that
whether I wane with the Moon
this moneth , or run a longer
race with the Sun this year , I
may so runne by the light of
Grace, till my race be finished,
that I may then obtain a crown
of Glory , and shine as the Sun
and Moon and the Stars in the
Kingdome of Heaven, through
Jesus Christ, Amen.

In whose blessed name, &c.

Wednesday

Wednesday Evening Prayer.

MOST pure God, dweling in that light which is inaccessible; yet vouchsafest to be looked upon, through the Raies and Beams of thy mercy, by the divine sight of our Faith, which now prevents the night watches with an eye of thankfulness for thy gubernation this day, and with an eye of Prayer for thy preservation this night; Confessing that this day we have wretchedly walked in darknesse, with humble deploration; yet beseeching thee, that this night, nor I, nor any of thine be miserably shut up in everlasting darknes, with fervent imploration: The Sun is set from us; so let thy wrath too set from our sinnes; The night

night is come, and hides all
all things from our eyes; So let
thy mercy come and hide all
our sinnes from thine eyes, that
if the Sun of our momentary
life set this night, we may
enjoy an everlasting life,
through the merits of thy
Sonne, the Sonne of thy love,
and the love of our desire, Jesus
Christ; whom I acknowledge
to the comfort of my Soule,
came into the world to save sin-
ners; and confesse my self to thy
glory, of those to be the chiefe;
as great as any in my Concepti-
on, for I was conceived in sin;
but the greatest of all by my
continuance, for thou hast not
dealt with others as with me,
neither in the gifts of Nature,
nor of Grace; for by Nature
thou hast given mee the
knowledge of thy selfe,
and by Grace the know-
ledge of Jesus Christ; yet both
against Nature and Grace, I
have

have sought to put out that saving knowledge ; Else I had not gone on from day to day , so unmeasurably sinfull , that in my whole life I cannot recall one day , nor in all my dayes one moment , wherein I have not sinned ; and though thou shouldest drown all my passed sinnes in the bottomles Sea of thy mercy , yet the sins of this one day alone , give sufficient evidence against me to condemn me ; For my unsanctified desires and impure thoughts have made me inexcusable ; my corrupt communications , my vaine imaginations , and unfruitfull conversation , have made me condemnable : I cannot answer thee for my abuse of thy Creatures , mispending my time , neglecting my calling , and overslipping many , if not all occasions to doe good ; I cannot excuse my exercises of Religion , for they have been defective

fective, and my present Prayers
are so full of imperfections, that
I have need to aske forgivenes
for these my imperfect prayars;
and so I doe, ô Lord , with the
intention of my soule , humbly
beseeching thee to remove all
dulnesse from my Devotion ,
and all darknes from my under-
standing , that my Devotion to
thee may be pure as the Sunne,
that my knowledge of thee may
be cleare as the Sunne ; that by
the help and light of both , I
may finish my course with joy ,
in knowing and doing thy will ,
and after I have finished it , re-
ceive to my joy , that sweet and
comfortable pronunciation of
thy Son ; Well done good and
faithfull Servant enter into thy
Masters joy : whether it be
this night , or when else thou
pleasest , I beg it of thee , with
all other thy blessings , conveni-
ent for me , and mine , and all
thine , for the sake , and in the
words

words of Jesus Christ, saying,
as he hath taught me,

Our Father which, &c.

Wednesdayes Meditation.

Gon. I. 14, 15, 16, 17, 18, 19.

Subject.

THIS is the fourth dayes work, and the first for ornament; the Heavens were first made, and the Heavens were first adorned; Let there be light in the firmament of Heaven; There was light before, and the substance of these lights too, when God said, Let there be light; but that light was then dispersed through the whole Heavens, and was only for use; Now, the light that was then dispersed, is gathered into certain bodies of the Sunne, Moon and

and Stars, and is for use and beauty both; In the generall light created the first day, was admirable wisedome; In these particular lights made this day is admirable and amiable beautie: First there was nought but darknesse, then no joy; next there was light and darknesse, then joy and rest; yet then there was no glory, nor beauty in light or darknesse, no settyme for rest, no set time for labour, no distinction of time before, nor order of seasons: Had there been no light, there had beeene only a sleeping tyme; had there been no darknesse, there had been only a time of labor; but now there is a time to sleep, and a time to awake: Had day been without a Sun, and night without a Moon, there had only beeentime, but no course of time, a Firmament but no glory in that firmament; But now that the light of the first day

day is reduced into the body of the Sun, and again dispersed into the Moon and Stars ; what glory and beauty in the firmament ! what orient colors there ! what golden spangles there ! what admirable and enamouring aspects dost thou perceive there ! The Sun , the Moon, and the Stars also ; and they are for service as well as for beauty ; as for Ornament , so for Use , (viz.) To divide the Day from the Night , to give light upon the Earth , to rule over the day, and over the night, and to be for signes, and for seasons , and for dayes , and for years .

Definit.

But what is the Sunne , the Moon, the Stars ? why, Essentially they are light : therefore it is said , Let there be lights in the firmament of Heaven ; and those lights are the Sun, Moon and Stars ; But because the nature of light is a secret not yet disco-

discovered, whether it be a substance or an accident; If a substance, whether Spirituall or Corporall; If an accident, whether Intentionall or Reall, as the Philosophers have disputed it, but not defined it; Let it suffice thee to know, That the Sun, Moon and Stars are the Ministers and Chariots of light, and the onely instruments and means, whereby all sweet and Celestiall virtues and impressions are derived unto us.

The Sun and Moon, are called great lights, not onely because they give more light then other Stars, but also because of our capacity, and to us they appeare the greatest; The Sun is the ruler of the Day, because he appears alone in the day; and he appears alone, not because he is alone, but because by his exceeding brightnessse, the other Stars cannot be seen; The Moon is called the ruler of the Night

Night, because she obscures
many Stars, and is more beauti-
full then any other.

Nor trouble thy selfe here,
either with the folly of the sim-
ple, or the curiositie of the lear-
ned, about the greatnesse of
these Stars; The simple think
the Sunne or Moon might be
contained in a bushell; yet the
learned by art have found, that
the Sun is an 170. times greater
then the Earth; and the least
Star eighteen times greater
then the Earth, but whether it
be so or so, trouble not thy self,
for this makes little to matter of
Faith; It may strengthen thy
faith to ascend from them to
him that made them, and in the
Creatures admire the Crea-
tour; For if, as they say, the
Sun, the Moon, and Stars, be
so glorious, so great, so beau-
tiful, ô how much more glori-
ous, great and beautifull is
God that made them? and what
canst

canst thou doubt or feare to enjoy of glory, greatness or beauty, since God is a Sun, and a Sun to thee, if thou walkest uprightly? for so sayes the Psalmist, The Lord God is a Sun and Shield, the Lord will give grace and glory, and no good thing will be withheld from them that walk uprightly.

But here thou must distinguish, and not take God who is the Author of light, for the Sun which is but the Instrument of light, He is the uncreated Sun, this the created Sun; and to assure thee of a great measure of glory hereafter, he hath given thee a faire measure of glory for the present; For if thou doe but look into the Heaven of thy self, thou shalt find even there both Sun, Moon and Starres; Every Soule is a kinde of Heaven, sayes Saint Bernard, having the greater and the lesser light to governe him,

Ps. 84. 11.

Division.

him, the one in the Day , the other in the Night , the Sun of his understanding to govern him in the Day of prosperity , by way of providence ; and the Moon of faith , and the lesser Stars of other graces , which are the fruits offaith, to govern him in the Night of adversity by way of confidence and dependance ; Onely let this Sun of thy understanding continne bright, and not be clouded; this Moon of thy faith wax, and not wane; and those Stars of graces be fixed , and not fall or erre: Let these lights in thee , the Allegoricall Sun,Moon and Stars, doe to men , what the literall lights in Heaven doe to thee , shine before others, that they may be stirred up to glorifie thy Father which is in Heaven; and doubt not, but God will glorifie thee ; For they that be wise shall shine as the brightness of the firmament, and they that

that turn many to righteousness, as the Stars for ever and ever.

Dan. 12.3.

And these lights he made partly for this purpose not only literally to be for signes and seasons, and days and years, that is to say, Let them be signes of seasons, dayes and years; signes, not of all humane accidents and affaires, as, of the temperament and condition of mens bodies, of the qualities of the winde, of the length of life, of the abundance of riches, of the certainty of friendship, ficknes, famine, wars, pestilence, earthquakes, and disposition of the Aire for every moment, as some have too curiously and vainly observed, but for signes of seasons, to wit, feasts and Sabbaths of the year, as the Jewes observed them, of seed and harvest, of summer and winter, and the like; For these ends literally were these lights made; and also

Exod.

also for this end spiritually in
the Allegory, to know whether
God the Sun, and Jesus Christ
the bright morning Star of the
Heaven shine upon thy Soule,
as the Sun and Stars in the hea-
vens shine upon thy body.

Effects.

But this thou mayest better
see in the Effects; and the Ef-
fects of the Sun, amongst many
other, are these, 1. As the Sun
is the onely instrument and
means whereby all celestiall
virtues are derived unto us, So
mayest thou know that God is
thy Sun, and shines upon thee
when thou acknowledgest him
to be the sole and onely cause,
of whom, by whom, and from
whom, thou obtainest whatso-
ever grace or goodnesse thou
haft received.

2. The Sun by his light pas-
ses through the solid body of
glasse and Chrystall, and
yet is withstood by the Earth,
lesse hard, and a great deale

more

more penetrable; and the reason thereof, as the Philosopher gives it, is, because the earth is vile, and the light pure; So, God enters not into thy soule, unless it be washed with repentant tears, and cleansed from all corruption of the flesh: the earth doth not receive the light of the Sunne, nor a sinner the light of God.

3. The Sunshines on a toad, and only shews his uncleanesse; it shines on gold, and manifests an outward glorious lustre, that is in it; it shines on some stones which drink in the light thereof, and makes them pretious: So God shines on a wicked man, and makes his wickednesse apparent; he shines likewise on a civill man, and makes him seem outwardly good; but upon some he shines, and I pray God thou be one of them, who take it to the heart, and they become thereby a precious

K tious

Phil. 2.11.

tious people, a Royall Priest-hood, and are *Sicut luminaria*, as lights in the world.

4. The Sunne drives away those sad fears, and sorrows, and despaires, which darknesse begets and maintains; So, if God the Sunne withdraw his beams from thee, then nothing but sorrows and despaires do cloud thee; but when his light shines upon thee my soule, then thy feares vanish, and thou hast some fair assurance of forgiveness, and the peace of God which passeth all understanding.

Similes.

For it is not with thee, as it is with those inhabitants that live neer the Pole, they have a night of many moneths long, but in the end of that night, at such time as the Sun useth to render himselfe to their view, they climbe up to their highest mountains, each man strivinge to have the firt sight of that desired

ined Creature; and they no
soonec clypce it, but prettely
they adorn themselfes in their
best apperell, and with mutu-
all imbraces, they congratula-
tē, saying, Behold the Sun,
the Sun appears: So, If now the
dark night of sin be blown over
and the Sunne of eternall light
shine upon thee, thou maileſt re-
joice and feaste, For in thicſe
lightſome roabs, thou ſhalt win
the heart of God, as Hefter in
her Royall apperell won the
hart of Abaſermus. And when
it is thus with thee, my Soule,
Then take heed of an E-
clipſe, for that proves dange-
rous, and commonly preſages
lilkeneſſe and death; This E-
clipſe of the Sunne is cauſed by
the Interpoſition of the Earth,
and the Eclipse of God by
the interpoſition of thy finnes;
Pray therefore with David,
Lord ſhew the light of thy
Countenance upon thy ſervant,

nor only that common light
externall, whereby thy Majes-
tie shinest upon all thy Cre-
tures; nor only thy common
light internall, whereby thou
enlightest every man that
comes into the world; but
light of Conscience, commun-
cated to the just and us just
whereby all men acknowledge
thee, that thou art God; but
both these, and also that spe-
ciall light internall, whereby
I may know thee to be my God
and my Sun.

Applicat.

Then, ô my God, I will walk
honestly as in the day, not in
rioting and drunkennesse, nor
in chambering & wantonnes, nor
in strife and envying; for
they upon whom the Sun shineth
are ashamed to doe those things
which they are not ashamed to
doe in the night; and now com-
the night is past, and the day
is come, and thy lefe ô God
who art the eternall and incre-
ased

ted Sunne, shiues upon
me, shall not I both shame and
dare to doe those things which
namelessly and fearlessly I did
doe heretofore? Yes, ô my
God, I will both shame and
dare to doe hony shiue which
may not abide the light, and
will hasten me to joyde as the
Sun like a Gyant to runne my
course, in following thee who
art the light, in the doing and
fulfilling thy will.

And that I may so do, I doc
you, who art the Sun, appeare
to me now in the figure of a man,
and removeth me from this world,
the earthly body, and my flesh,
and purifyng of thy soul, and
my body, right that I be before
thee, to win in thy contemplation
of thyself above all creatures
the figure of the sonnes true body
in his selfe which living without
Jesus Christ his like cannot
have counteguage, and living
without him selfe he can
X

single, & this now

THURSDAY Devotion.

Morning Prayer.

O Most gracious GOD, though I cannot pay thee as I ought, nor pay much as I should; yet, since it hath pleased thee, of thine abundant mercy, both to bid every distressed sinner call upon thee, and hast also promised to hear and help him; with some confidence, and much fear do I prostrate my self before thee;

thee; with but some confidence, because my Faith is but weake; but with much feare, because my corruption is strong; having committed many sinnes in hope of reparation, and many of which I never repented at all; and so many, that I cannot confess the least part of all; yet still is my heart as pregnant to conceive as ever, and my hands as quick to bring them to the birth as before; yet before I was, even then when I was in my Mothers wombe, I was so foule by original corruption, that if then thou hadst buried me in everlasting darkness, thou hadst done me no wrong; and since I have been endued with reason, I have lived, as if I had no reason, and made my self like the beasts that perish; The Serpent was subtle to deceive Eve, and I have been subtle as the Serpent to beguile others; as cruell as

the Bear, as proud as the Lyon,
as lascivious as the Goat, as stiff
as the Elephant, as swinish as
the Hogge, as swift as the Eagle
to shed blood; Yea, & God, I
have been worse then the beast
that perish too; for the Ox
knoweth his owner, and the
Ass bows to the hand of him
that gives him fodder, but I have
not remembered thee, & God,
nor the works of thy hands,
nor those which thou madest
this Day, the Fish of the Sea,
and the fowlz of the Air; for
I had long
forgot in the name of true re-
membrance, and fled from the
Earth with the wings of Fright
and Hope; But now I call
mine owne faultes to remem-
brance, and now I hope it is
not too late; for the perpetui-
ty of them declares the eterni-
ty of thy mercy, and the num-
ber of them the immensity of
thy goodness, which is always
open

open, and ever ready to receive
them that come unto thee: In
confidence wherof, I now
come in the way of humble
thankfulness; forsooth I have
received; and in the way of ear-
nest supplication for what thou
will bestow; For thy mercies of
our Election, Creation, Redemption,
Vocation, Justification,
and entire of Sanctification;
of Glorification, & continual
Preservation, particularly
this night, I praise thee, & pray
unto thee for the continuance of
the same this day to our bodies
unto & thence to our Soules by
infection, no both by sanctify-
ing of goods; that we may live
holy in this world, and depart
holyly out of this world, im-
parting an certain hope of a joy-
full Resurrection to eternalit
Glory, through Jesus Christ thy
Son and our Saviour, Amen.

In whose name, etc.
to whom on God

and care leasdaye to recorde
when I first chose herre chuse : It
was I oldnes to sawe this wood
yerd **Evening Prayer** in
the dayes of my yonge
**O Gracious God, ere I com
to my sleep, which is the
image of my Death; I beseeche
thee, who art the staffe of my
life, with the Melodye of thank
giving for condicting me at
broad, and safeguarding me at
home, for blessing me in my la
bours, and comforting me in
my afflictions, for thy bounty
in my boare, and support in all
my wayes; wherefore I doth
accept of it and me in the merit
of my Saviour, and Mediator
of thy Sonne Jesus Christ, for
whose sake thou hast promised
to deny me nothing, that I shall
ask of thee according to thy
will, from which that I may
not swerve, I beg no more of
thee.**

thee for this life, then what may keep me unpittiedly honest; and for the life to come, thine own glory in my Saviour; for this night a sweet sleep, for the strengthening of my body, and refreshing of my mind, free from fearfull dreams; from my Pollutions, outward violence and inward vexations; and in the intermissions of my sleep, sweet contemplations of that rest which they enjoy that sleep in thine, that whether I sleep or wake, I may sleep under thy protection, and wake in thy fear: Let my last word bee, Lord Jesus receive my spirit, Let my first word be, Lord direct me by thy Spirit on Jesus sake, so that no will goe into me to defile me, that no will goe out of me to displease thee, for I have done it too too much already, by swerving infinitely from thy divine guide, by resisting those secret

secret inspirations of thy holy One, for which I am now a sad Penitent at the foot of thy throne, both in the contrition of my heart, and confession of my lips; acknowledging with my lips that I have, and sorrowing with my heart because I have omitted my duty, and provoked thy fury, by sinnes against thee, against my neighbours, and against my self, by sinnes unrepented of, and relapsed into after repentance, by sins of Ignorance, and sins against the Testimony of my own Conscience, by sins against thy Commandements, and sins against thy Sons Prayer, by sins against the motions of thy Spirit, and sins against the Apostles Creed, and by all these sins for which thy Son did dye, beyond which I cannot confess, for he dyed for all; and because of which I doe not dispaire, because he died for all that I stand guilty

guilty of; and to this end, that whosoever believes in him bould not perish, but have everlasting life: And I doe believe, or rather ô Lord, I would believe, and beseech thee to help mine unbelief, and strengthen my Faith, in saying to my Soul, Thou art my salvation, and hast pardoned all my sins, that thou will be my preservation, and keep me from running into that sin which is unpardonable; To which thy gracious providence I commend me selfe, my Wife, my Children, my Fa-
mille, the People of this Parish,
of this City, of this Kingdome,
my Friends, my Enemies, this
Spight and ever; and beseech
thee for it, with the rest of all
thy mercies, which thou seest
necessary for us, for the sake,
and in the words of Jesus Christ,
saying,

Our Father which art, &c.

L. M. vii. Lhsq. of

Thurs-

Thursdays Meditation.

Gen. 1. 20, 21, 22.

HERE are four Elements, Fire, Ayre, Water, and Earth, and this Day God stocked two of them, the Ayre and Water, the Water with Fish, the Ayre with Fowle; The subjects for thy Meditation on this day are generall and particular; the generall are but two; 1. The Waters, the Water under the firmament; 2. The Ayre, or the open firmament of Heaven: the particular Subjects are infinite, evē every fowl in the ayre, & every fish in the sea; but because he that treates of things infinite and numberless, treates as it were of nothing, I shall advise thee to spend thy Meditation

union of this day, as occasion shall be afforded; the severall
of the Seas, and the severall
fowles of the Ayre thou pa-
st, seest, or hearest of, will still
administre shre variety; and to
those various objects I refer thee.

Only be sure thou forget not
to adware the wisdom & power
of God, and to praise the mercy
and god dnes of God; 1. His wi-
somes & power appears in that
he commanded one & the same
Element to bring forth di-
verse, if not contrary creatures;
fish that cannot live out of the
Water, Fowle that cannot
live in the Water. Yet the wa-
ter bring forth both, and both
abundantly: 2. His mercy and
goodnesse appears, In that he
first commanded the waters in
one place, that they might
not drown thee; then they
were for the use of Navigation
and basing; and 2. In that he
commanded them to bring forth

forth living Creatures, and
now they are for profit, recre-
tion and delight.

From every fish and fowl
thou hast matter of Meditation.
The Little Robin-red-breast bids
thee be Equanimous and Con-
stant alway in prosperity as ad-
versity; For he sings alike in
winter and summer; The lo-
fus Bee & Ant bids thee be wise
and provident; For they build
their houses most exactly, and
gather their fruit in summer
that they may live in winter.
The Dove bids thee be innocent
and penitent; For she doth no
harm, and yet ever mourneth; and
so other of these Creatures
school thee with other virtues.
I leave them all to thy several
occasions, and because in them
there is no rest, I conclude my
verse with King David's wish
& that I had wings like a Dove,
for then would I fit away and
bear rest.

And

And because God hath given
these creatures a numcrall and
produdive power (for that
using, Be Gladfull and mul-
tily, continues from genera-
tion to generation;) Therefore do
you be sure to continue , and
persevere in goodness to thy
lives end ; And yes though thy
life be for the present , or hath
for the time past been never so
bad yet doe not now never doe
distrust the goodness of God ,
because it endures , not onely
from generation to generation ,
but for ever and ever : It is a
very King David charges him-
self withall , and I charge thee
with it ; O give thanks unto
the Lord , for he is good , for his
mercy endures for ever .

With that everlasting mercy
may God continue thee in
Grace for ever in this world ,
and Crown thee with Glory
for ever and ever in the next
world , through Jesus Christ ,
Amen.

Pſ. 136. 1.

Fr-



περιτεχνησαντες τον θεον

FRIDAYES Devotion.

Devotion.

Gen. 1. 24, 25, 26.



GOD, who diddest command the Earth to bring forth the living Creature,

Have mercy upon me, that in
the use and fight of every
Creature, I may praise
thee.

O God, who diddest make
every Creature for my use,

Have mercy upon me, that I
abuse no Creature, but use
them all to thy Glory.

That thou diddest not use a
commanding, but a consulting
word in the making of me,

My soule doth magnifie thee

o Lord.

That thou hast disprest the
Mystery of the Trinity in my
Creation, not saying to the
Angels, Make ye, but calling
to and Decreeing with the Son
and Holy Ghost, saying, Let us
make Man, I have named
My soule doth magnifie thee

o Lord.

That thou diddest make me
In thy image,

My soule doth magnifie thee

o Lord.

That thou diddest make me
to have dominion over all thy
Creatures, My

My soule doth magnifie thee
O Lord.

That thou diddest give me

an immortall body,

My soule doth magnifie thee
O Lord.

That thou hast given me an

Incorporeall and indivisiblie

Soule, which art incorporeall

and immortall. To god is glory

My soule doth magnifie thee
O Lord.

That thou hast given me an

Eternall and Immortall Soul,

which art incorporeall and immor-

tall,

My soule doth magnifie thee
O Lord.

That thou hast endoted my

soule with a Trinity of facul-

ties Understanding, Will, and

Memory, as thou art a Trinity,

My soule doth magnifie thee
O Lord.

That thou diddest give me a
free will to choose good, and
hate evill,

My soule doth magnifie thee
o Lord.

That thou haft given me a
Soule capable of wisdome, vir-
tue, grace and glory;

My soule doth magnifie thee
o Lord.

That thou haft made me in
thy image, in pfectnesse to keep
thy first Table,

My soule doth magnifie thee
o Lord.

That thou haft made me in
thy image in Righteousnesse,
to keep thy second Table,

My soule doth magnifie thee
o Lord.

That thou haft made me in
thy image a living Soule, to
continuall life for ever,

My soule doth magnifie thee
o Lord.

That thou hast made me in
thy image an Agile soule, to
comprehend and concive
things different and distant,

My soule doth magnifie thee
o Lord, and I beseeche thee to
have agnoscit to vider me also

That thou hast made me in
thy image, more noble and ex-
cellent then all thy Creatures,
and hast put all things in sub-
jection under my feet,

My soule doth magnifie thee
o Lord,

BUT

Because I have defaced thy
image, I beseech thee

Have mercy upon me.

Because I have made my body
subject to a necessity of dy-
ing, I beseech thee

Have mercy upon me.

Because I have made my soul
subject to a possibility of eter-
nall

all death, I beseech thee
Have mercy upon me.

Because I have darkned my
Understanding, crooked my
Will, and dulled my Memory,
beseech thee
Have mercy upon me.

Because I have made my soul
unholy against thee, and cannot
worship thee as I should, I be-
seech thee Have mercy upon me.

Because I have made my soul
unrighteous against man, and
do not give every one his due,
I beseech thee, Isaiah 30:12
Have mercy upon me.

Because I have made my self
like to the beasts that perish, &
put my selfe in subjection to
Sathan, and almost every Creature,
I beseech thee,
Have mercy upon me, and

I know thine Image in me
by creating me to good
workes in Jesus Christ.

Amen.

you have used - you will
be gratified with the following

Morning Prayer.

MOST mercifull God who beyond all desire and measure conferrest thy blessings upon me, even upon me, who beyond all measure and reason, doe heape up my sins against thee; For as there is not any thing to be done, wch thou haft not already done for me: So is there not any thing to be done, which I have not already done against thee. Thou didst Elect me, and I have sullen to reverse that Decree of thy Mercy; Thou diddest make me, and I have marred my selfe; Thou diddest make me accor-

ding

ring to thine image, In Holines
and Righteouſneſſe, and I haue
defaced that image by all manner
of ungodliueſſe; Thou
diddeſt Crucify me, and that
with no mean priſe, but even
with the blood, the pretious
and iualueable blood of thy
Sonne Christ Iesuſ, and I haue
vampled that blood under
foot; He was Crucified once
for my finnes, but I haue Cru-
cified him often with my finnes;
The Souldiers whipped him
with rods, but I haue beaten
him with ſcourges; They
crowned him with Thorns, but
I haue contemned him with
pride; They pierced him with
Speare, but I haue ſtabbed
him with Oache, with oule
Dathe and bloody blaſphemies;
They prefirred a murchenor
before him, but I haue preferred
Sathan before him, and ſin be-
fore himmerit; They gaue him
Gall and Vineger to drinke, but

I have rejected him in Cup of Wormwood and extreme bitterness; Thou hast called me by thy word, but I have stopped mine ears; Thou wouldest justify me by Faith, but I keep back mine heart; Thou wouldest sanctifie me by thy Spirit, but I grieve him with my bones: O God, thy compassions have not failed; for, upon this day, when thou first madest this day a day, even then diddest thou make my self like thy self; nor were my sins wanting then, for I was no sooner in this happiness, but I fool'd my self into misery, becomming like the beasts that perish; and when this day made up the fulnesse of time, then diddest thou renew thy mercies towards me, by renewing thine Image in me, with a bloody Redempcion, and hitherto hast thou lengthened thy mercies to me, by preserving of me alwaies, and particularly this night,

night, wherin I confess thou
mighest justly have taken me
away for my sins of the former
day, and hurled me into ever-
nall darknesse; But through
thy goodness here I am, and I
am here, giving my selfe to thee,
who hast given thy selfe to me,
and thy Son for me; o give me
now thy Spirit, that I may
walk worthy so great a Master,
and so good a Saviour, that if
thou shalt be pleased to call for
me hence his day, thou mayest
also be pleased to receive my
spirit into thy Kingdom, which
I beg of thee for Jesus Christ
his sake, in those words which
he hath taught me in his holy
Gospell, saying,

Our Father which art, &c.

Leaveth **Eve**

High Shins in India

in a place called

the Great Ghat

in the month of April

EVENING PRAYER.

O My God, my God before all time, because then thou tookest time to write my name in the Book of Life; My God in the beginning of time, because then thou gavest me my beginning; My God in the fulnes of time, because then thou gavest me the full hope of thy promises; My God in the continuance of time, because thou hast given me my continuance; My God by a three-fold right of this day, of Creation, of Redemption, of Preservation: For this day thou madest me, this day thou redemedst me, and this day thou hast preserved me; For these and all the rest of thy mercies I bless thee, and withall beseech thee

thee to confirme all unto me in
my sanctification, and continue
all unto me in my preseruation,
this night from ourward evills,
and inward tentations: That I
deserve it not, I confess, For
I have sinned against Heaven,
and against thee, and am no
more worthy to be called thine.
Yet thou art my Creatour, and
I beseech thee to preserve thine
own work; Thou art my Re-
deemer, and I beseech thee to
hold fast thine own purchase:
Thy hate of my sin, I know, is
great; but I hope thy love to
me in Christ, is greater; What
I have done against thee, is
much; but little I hope to share
which thy Sonne hath suffered
for me; If it be thy wrath for
my finnes, look upon him, he
hath drunk it; If thy stripes
for my wanton delights, look
upon his back, he hath received
them; If Death for my trans-
gressions, he hath suffered it;

If for my Originall corruption
in the fruit of the forbidden
Tree, he was hung upon the
accursed Tree to expiate that;
If for my actuall sins, he hath
given himselfe an all-sufficient
price to satisfie for them: And
him with the pretious merit
of his obedient life, and prop-
itiatory death, I tender unto
thy Justice, and prostrate
my selfe before thy Throne of
mercy, humbly begging an ac-
quittance of all my sins past, and
earnestly beseeching a portion
of Grace, that I may be preser-
ved from sin to come; and this
Faith I beseech thee strengthen,
and this Grace I beseech thee
to increase, that I may rest se-
curely this night, and live hol-
ly the next day, to thy glory and
my salvation, through Jesus
Christ, Amen.

In whose blessed name, &c.

edt mi noisribdM to tressu
dI , oile vdr to noisribdM
scr vds to tressu oce goisdu
ostris w pteris . ote , gois

Frydayes Meditation. work

is dT , shew now bodis IT

Gen. 2. 24, 25, 26, 27, 28, 29,
30, 31, 32, 33, 34, 35, 36, 37, 38,

THIS Day God stoked
the Earth with Beatis and
Cottell; and this day God made
Man, and made him Lord of all
that he makes. He gave him the
Earth, and every living thing
that moveth upon the Earth,
the Fish of the Sea also, and the
Fowle of the Aye for us to aid
service: and more yet, He gave
him every beast bearing seede;
and every Tree bearing fruit
for food and meat. And every
part of this is a fit part for thy
Meditation to day; and yet no
part of this shall be any part to
day of thy Meditation; For
thy self only to suffice thou enough

matter of Meditation, in the
Meditation of thy selfe, Thy
making, the manner of thy ma-
king, the Image whereunto
thou wast made.

That thou wert made, That
thou wast made Male and Fe-
male, That thou wast made in
the Image of God, That thou
wast made, not by way of com-
mand, as the other works, Let
there be light, Let there be a
Firmament, &c. but by way of
consultation, Let us make man,
o God, what power, what mer-
cy, what wisdom is here.

That a Creature so small as
Man, should be made, and have
Dominion over all the Crea-
tures so great, that were made
before, shewes power, That
Man being made, should be the
Epicome and perfection of all
things, shewes wisdom, That
he should be made Male and
Female in the Image of God,
shewes mercy, and with mercy,

wis-

wisdom and power too.

But to steeare thy Meditation aright, my Soule, keep thy self within this compasse; First, See what is meant by those words, *Let us make Man:* Secondly, what by those, *In our Image, after our likenesse:* Thirdly, what by those, *Male and Female God Created them.*

And 1. *Let us make Man:* All other things were made by Command; the light by a *Fiat,* Let it be; and so the Firmament, the waters by a *Congregator;* Let them be gathered together; the Earth by an *Apparatus;* Let the dry Land appeare; the Graffe, and Herbs, and Trees by a *Prodicat;* Let the Earth bring them forth; But Man, he is made by a *Consultation, Faciemus,* Let us make Man; But why? Why was it thus said? Was it in respect of any weakness in the worker? Had he spent his power in his former
works?

1. *Let us
make
Man,*

workes ? No , God forbid I should harbour such a thought, It is blasphemy so to think ; As his mercy, so his power endures for ever and ever : Or was it in respect of any hardnessse in the working ? Did he want advice and wisdome for the production of this excellent piece of perfection ? Neither ; His wisdome , as his power and mercy, endures for ever : why was it then ? why, it was in respect of the greatnessse of the work ; and herein the Scripture stoops to thy capacity ; In handling matters of great importance, thou usst the deeper consultation ; and to let thee know that God now was about an excellent and master-piece of workmanship, to commend thy dignity above all other Creatures , to shew that thy Creation surpasses the framing of the Heavens, to express the exceeding love that God beares thee,

shes, and how earnestly he desirest thy salvation; he setteth forth by this word of Consultation, Let us make Man.

This Consultation yet, like us make Man, doth not import that God had need of Council or Help, but only declareth how singularly he shewed his wisdom, mercy, and power in thy Creation. folloving foliation. Nor is it this to make thee grow proud of thy dignity, for being, or having been what thou wast, but to make thee humble, and bewail the loss thereof, in losing what thou art. to agnL sc: ni. h: k: si

But to whom did God say, let us? was it to the Angels? No, though the Jews to evade the Trinity, and to decline the Deity of Jesus Christ, say, It was said by God to them; For God did not make Man in the Image of the Angels, but of himself, Let us make man in our Image.

This

This Consolation then is
the Decree of the blessed Tri-
nity, Father, Son, and Holy
Ghost; The Father, as first in
order speaking to the Son and
Holy Ghost, and the Son and
Holy Ghost speaking and de-
creting with the Father, *Lumen
veritatis. Memento ad consolandum*
¶ And here my Soul thou hast
a manifest proof of the Trinity
of Persons, and the Unity of the
Godhead, *Let anybody know, to*
express the Trinity in one Im-
age, to declare the Unity;
Image, not Imagus; and this
is more plainer after, where it
is said, In the Image of God
he created him; or, C. 2. 1. 1.

But what is meant by the Image of God, who art thou
wast created? wherein is it placed? and whereof doth it
consist? Let us make Astar the
true Image, after our li-
misse; They are two words,
but they have both but one mea-
ning.

ning, and they both signifie but one thing, and that is this:

Let us make man in our Image, that he may be like us, and that the same likeness may be our Image.

Nor is this Image seated only in the figure of the body; nor only in the soule, but in both: For Man consists of both Soule and Body, Nor is he man without either, Nor is it said, Let us make the Soule of Man in our Image, or, Let us make the body of man in our Image, but let us make Man in our Image; And therefore the Image of God, wherein he created man, is seated in both, Soule and Body, But in both severally; and more in the Soule then in the Body; As wax is more apt to receive a print then clay, So the Soule being Heavenly and Spirit, participates more of the impression of Gods Image, then the Body, which is but Earthly,

Earthly : yet what the Body could contain, it did, and doth still notably express.

Look upon thy Body then, and see what a Noble forme it bears; what excellent proportion, what singular beauty; such and so much, as no Creature in the world is comparable with it; And is not this perfection of thy Body, as it were, the perfection of all visible Creatures? and is not that the Image of Gods perfection, who is the perfection of all perfections? Goe on, and look upon the sound temperature thy body had, so sound that it would have continued for ever without corruption, if thou hadst not corrupted it with the corruption of sinne; And is not therein the Image of Gods Eternity? Once more; Does not that strength of body wherein thou wast Created, bear the Image of the power of thy Creator?

Put

But if thou wilt look into thy selfe, my soule, Thou art a Spirit; and therein thou art the Image of God, becau'c he is a Spirit: Thou art a living Spirit, to continue, and live for ever; and so God Created thee in the Image of his Eternity: Thou art a quick and agile Spirit, comprehending things different and distant; and so God Created thee in the Image of his Ubiquitie: Thou art a reasonable Spirit; and so God Created thee in the Image of his wisdom; Thou wast an holy and righteous Spirit; and so God made thee in the Image of his holiness and righteousness.

Thus thou wast, o my Soule, the Image of God; But alas, what art thou now? whose Image dost thou now bear? once thou haddest a Will, and thou couldest have sent her like a nimble messenger upon the wings

wings of thy zeale on thine ar-
rand to heaven: Thy love stood
then like a smiling Usher to
welcome good workes, as Lot
did the Angels; Then thy joy
like a merry Lutanist made mu-
sick within, when God was
well pleased above; Thy Feare
then was like a watchfull Spye,
ryding up and down in the
Chariot of thy blood, & drove
like Iebo to discover the face
of an approaching enemy; Thy
Jealousie then like a curious
Cleark-Controller walked up
and down, and suspected every
action, and examined every
thought, lest finne should ap-
peare in the vizard of goodness,
as the Divell under *Samuels*
mantle; Then thy Anger stood
like a churlish Porter, to keep
out temptations like unbidden
Guests; Thy Wisdom then like
a grave Steward employed the
stock of Graces, and husbanded
them to the best improvement;

Then

Then thy Justice like a discreet
Bayliffe law every servant doe
his worke and have his wages ;
Then thy fortitude like the kee-
per of the Armory stood ready
prefised, as David with his scrip
and sling , to encounter the
great Dcfyng of Israel ; Thy
Temperance like a strict carver
gave a rule apperite & a check
to excessie , that thou mightest
cke to live, and not live to cke ;
Thy Sobriety then permitted
thee the Cup for necessary , a le-
codd for mirth, but never a chard
for madnes ; Thy Piety then
like a Houshould Chaplaine
brought Devotion to an Eph-
emeris in a daily exercise of
Prayer ; Then thy Charity
like a liberall Almoner was
more ready to give then to re-
ceive ; Then in three corners
of thy Reason, Will, and Me-
mory, were seated the Holy
Trinity, the Father, Sonne and
Holy Ghost : Such an excel-
lent

ke piece thou wast then, when
God made thee in his Image.

But now, ô now, what a de-
formed piece art thou become !
Now, thou art taken up with
three other guests, the World,
the Flesh, and the Devil ; And
thy Will is thy Rebell ; thy Un-
derstanding blinder ; thy Memory
dull ; thy Affections peevish ; thy
Desire is turned a Miser ; thy
Love a Parasite ; thy Joy a wan-
ton ; thy Anger mad ; thy Fear
cowardly ; thy Grief foolish ; and
thy Hope desperate : When
thou lovest, it is like Demas, the
world more then God ; when
thou fearest, it is like Sowl, man
more then God ; when thou
grievest, it is like Tyre, for the
punishment rather then the sin ;
when thou art angry, it is like
Jenar, more for the gourd then
the fault ; when thou despisest, it is
like the Gadomny, for the swine
more then thy Saviour ; when
thou hopest, it is like Felix,
more

more for a bribe then the truth; when thou rejoicest, it is like Herod, more in Herodia's danc-
ing then in S. John's preaching.

Thus is the Image of God, wherein thou wast made, defa-
ted: And upon this contem-
plation, canst thou doe less
then the Prophet, and say, Oh
that I could sit down by the
waters of Babylon, and weep,
when I remember thee ô Sion,
when I remember thee ô my
soul? Canst thou doe less then
cry out with the Apostle, O
wretched man that I am, who
shall deliver me from this body
of death? Doe, for shame doe,
for feare doe; and never give
over, till thou canst as confi-
dently say as he did, Thanks
be unto God through Jesus
Christ our Lord: For no way
to renew that Image wherein
thou wast made in Righteous-
ness and Holiness, but by Jesus
Christ, who is made of God to
thee

Ps. 137.1.

Rom. 7.24

1 Cor.

thee Righteousnesse and Holynesse; And this way that Image will be renewed, wherein thou wast Created, Male and Female.

*3. Male
and Fe-
male.*

And why is this added, what is the meaning of this; He created them Male and Female? why to tell us, That the woman so well as the man, was created in the Image of God: Here, in this Chapter, the History of man is briefly recorded, and in the next Chapter farther explained, and the order is this: God Created man in his Image; first Adam, Eve afterwards, They were both created in the Image of God, Male and Female.

Comparatively considered, the Man is the Image of God, and the woman the glory of the man; but considered simply, and as Creatures, God made male and female, the woman as wel as the man, in his Image.

Be

Be thou man or woman then,
male or female, love the Lord
thy God with all thy minde,
because he did garnish thy na-
ture in such glorious manner
with his Image; Hate and for-
sake thy sins, by means whereof
that glorious Image is defaced;
labour for true Faith in Jesus
Christ, by whom, and whom
only, this Image shall again be
perfectly restored.

And this, and whatsoever
else is wanting in, God of his
infinite mercy grant unto mee
for his sake who is the ex-
presse Image of his
person, Jesus
Christ, A-

men.

SATUR-



SATURDAYES Devotion.

Morning Prayer.

MOST powerfull, most pure and most pitifull G O D, who haft made knowne thy power in thy works, thy purity in thy Rest, thy pity in commanding us to serve thee, and teaching us how to serve thee; prepare us for thy

thy rest this day, which thou madest the day of thy rest, by contemplation of thy power with fear, by conversation in thy rest with holiness, by consideration of thy mercy with confidence; of all, by our unfeigned repentance for our sins past, which have abused thy mercy, resisted thy purity, and fought against thy power; that by our repentance we may have rest from our sinnes this day, & be prepared for a day of holy rest & fitted for a day of everlasting rest, through the merits of him who this day rested from the works of redemption, as thou diddest from the creation, Jesus Christ: In whose Sepulchre I beseech thee to bury our sinnes; in whose wounds I beseech thee to hide our sins; with whose blood I beseech thee to wash us from the guilt of all our sins, that they may not rise to our shame today, to our blamet.
him.

hindrance to morrow, nor on
confusion at our last day : Ma-
ny they are, but thy mercies ex-
ceed their number, Great they
are, but his merits exceed their
nature : For thy mercies take
therefore in his merits, I beseech
thee not to impute them, It is a
great thing, ô Lord, that I defin-
of thee, and impossible to my
Reason, For we have commi-
ted our sins against thee, why
then shouldst not thou imput-
our sins against us ? we have
procrastinated our repentance,
when thou wouldest have gi-
ven it us ? why then shouldest
shou give it us, now we would
have thee ? we have not spared
to provoke thee, why then
shouldest thou spare to punish
us ? we have destroyed base-
why shouldest thou exhibite
love ? we have usurped upon
the day of thy rest, and made it
so as a day of sinfull pleasure :
why then should we desire, or
shouldst

Should it how give us participa-
tion of it now in holiness, or
possession of it hereafter in hap-
pines? Truth Lord; It is impo-
sible to our reason; For a Judge
will not favor a conciuall Ma-
nactor; A King will not par-
don an obstatice Traitor; yet,
Thou shalt be our Judge, whose
laws we have continually bro-
ken; and thou art our King
whom we have often betrayed:
But notwithstanding our Faith
lees a possibility of pardon; For
there is a nearer relation be-
twixt thee and us, then a King
and Subjects; Thou art our
Father, and we thy Children;
Thou diddest make us, and surely
it was not to damn us; No,
it was to serve thee; and this also
aggravates our faults, because
we have lived contrary to our
Creator, and would stagger
our faith; if we did not know,
how maddest bought us with
the blood of thy Sonne, which

could not be so easily away.
 No, this maketh us here in
 Holiness and Righteousness;
 and this woe is us, doubles and
 trebles our faultes; because we
 have lived contrary to the time
 of our Redemption, and would
 evenifie our faith; if we did
 not remember, that thou hast
 taken up thy lodging in our
 soules, and made them the tem-
 ples of the Holy Ghost. And
 though we have grieved him,
 yet now we desire that he may
 reside in us, that though we
 finde not our selves to be what
 we should be, holy, yet we may
 finde then what thou hast been,
 yesterday, to day, and ever, i-
 meccifall God in Jesus Christ.
 In whose name we render unto
 thee, all humble and unfeigned
 thankfulness, for thy mercies
 of Electing, Creating, Rede-
 ming, Calling, Justifying us;
 As also, for thy infinites mer-
 cies of preserving us hitherto;

especially chose miraculous ones, in 88. from the Spanish Navie : in 1603. from the Popish powder plot : in 1625. and these years past, from the destroying Pestilence : and particularly this night and week, wherein for our many sinnes, thou nightest justly have sent many of us into everlasting fire ; But thou sparkest us yet, and hast given us leave (blessed be thy name) to behold this day, and in this, hope to behold thy day : This day again preserve us, we beseech thee, from all danger, and prepare us for thy day with all grace, that when our dayes shall end, as this week is ended, we may enjoy an everlasting day in Heaven, with all those who are gone before us, through Jesus Christ, Amen.

In whose blessed name, &c.

again sum. about .88 m. to
about .88 m.

about .88 m. to

about .88 m. to

Saturdayes Meditation.

intq has : consolidat. by

now has an intq

Gen. 2.2.

God rested on the seventh day

&c.

IT was this day God rested; and it was this day God commanded the Jewes to rest; Saturday was their Sabbath or day of rest; But thou must rest to morrow; for the day of rest is altered from the seventh to the eighth, whether by Christ in Action and Example, or by the Church in Constitution and Command, thou needest not scruple thy selfe; so long as thou observest the same day with the Church, thou errrest not; and thou wilt observe that day the better, if with the Church thou wilt this day goe

to

to Church to Evening Prayer, and prepare thy selfe for to morrow's rest: And here, to Reete and guide thy Meditation a-night, see what rest that is which God hath promised.

Either of them are fit subjects for this day, and both worthy thy best paines: The one fits this day, and fits thee for to morrow-day; God rested this day, and thou must rest to morrow; Gods work to morrow was light, but thy work to morrow is rest: The other is the wages of this work; the reward of rest is rest, rest spirituall is rewarded with rest eternall: In marking this then to day, thou shal bee better prepared to obserue it to morrow; and in doing this to morrow, thou shal be more assured of that in an everlasting rest hereafter.

Is it not a little one, my soul, and thou shalt live? as *Lo* said

M 3 of

*Subject.**Gen.*

of Zour ; make hast then and look not back ; Look not back to the cares of this world , to the pleasures of this flesh , to the vanities of this life ; but make hast , and learn , learn what rest that is thou must performe ; make hast , and believe that rest , which God bath one day for this one dayes rest promised ; and in so doing , thou shalt be both holy and happy , and therefore holy because happy ; holy in doing this , because happy in believing that ; holy in doing this according to Gods command because happy in believing that according to Gods promise .

Definit.

What then is this rest , o my soule ? and what is that ? The rest which God commands me , is delight to him ; The rest which God promises me , is a delight to me ; That a rest from the works of my ordinary calling , and also a rest from my finfull and inordinate living ; This

rest, a perfect and full freedome
from all sin, sorrow, and mis-
ery, a full and perfect fruition of
all Joy, Peace and Immortality;
That restraines my Body from
weariness, my Soul from world-
liness; both from wickednesse;
This beautifies my body
with perfection; satisfies my
soul with fulnesse; crowns both
with everlasting Happinesse;
That carries my feet to the
house, opens mine ears to heare
the word, and sets my hands on
doing the will of God below;
This sets my feet in the house,
openes mine eyes to heare, and
sets my hands on doing the
praise of God above; In that
there is some work, though it
be rest; In this none, because
it is rest; In that I obey God,
imitate God in that; In this I joy in
God, in Gods presence, In that
I obey God; for he commands it;
Imitate God in that, for he did
it;

Division.

PL 104.

it; He rested from the works of
Creation, and yet in the rest
worked the works of preservation:
So I from the works of my
vocation, &c. But the works of
Institution do, though I rest.
In a word, This is a ceasing
from tomorrow, That from sin, not
barely a cessation from work,
and a refreshing of thy weasled
members; This is naturall, and
I have it every night, The
night is for man to rest in, and
in this rest every night I have
these two things: 1. A cea-
sing from works; And 2. A re-
freshing of my members;
Though this be commanded
you, this is not onely com-
manded; The very beasts have
such a rest, & rest naturally, and
not onely every night, but al-
so upon Sunday; and therefore,
This is not all the rest I am
commanded, No, There is an-
other rest, and that is Ceremo-
nial, ceasing from the outward
work.

works of my worldly calling ;
but yet , this is not all neither,
for the *Jews* observe this : This
ceremony was commanded them,
that I am tied to the Moral of that
ceremony, so farre as it respects
my worldly calling, I must rest
from those works, and therefore
with these two , there is also a
spirituall rest enjoyned me
(viz.) a ceasing from disobe-
dience, and the works of sinne;
It is this God especially in-
tends ; This I must especially
doe, and not leave the other un-
done , For it is not a cessation
of labour , a forbearing of the
imployments of my calling, that
God finiply forbids ; no, he
forbids these respectively , as
they hinder us in Gods service;
It is sins keeping holiday , that
God absolutely commands :
He hath not tyed himselfe to
give me eternall rest for corpo-
rall , but for spirituall ; Nor
because I lay aside my accusto-

Cause.

med busynesse on this day , but because I sequester my thoughts from worldly cares ; because I apply my self, because I wholly devote my self to his peculiar worship and immediate service; Therefore hath God promised me freedome, and freehold of rest, of eternall rest in Heaven: And so it is evident in the forefront of the Precept : *Remember that thou keep holy the Sabbath day ; holy !* and is it to be idle, to be holy , To doe nothing is nor to be holy ; To doe no manner of works, either by my selfe , or by my Son , by my Daughter, or by my Man servant , by my Maide , or by my Oxen, is a good helpe, and a profitable preservation to keep it holy ; But Holinesse consists not in these ; Holiness rests in this , Ceasing from evill, and doing well ; when sin is idle, and grace working, then, my soule , thou keepest a holy rest, and that God hath promised

fed

led to reward with Eternall rest; His Rememb'ren doth not only remember me to keep holy rest, but also remembers him to give me a happy rest; It doth not only spurre my obedience to his command, but also quicken my faith in his promise; If I doe this, I am sure of his blessings, both for this life and for the next; so he bath told me, If thou call the Sabbath thy delight, the holy of the Lord, and shalt honour him, I will cause thee to possesse the high places of the Earth, and againe thos, I will feed thee with the heritage of Jacob.

Blayes, take heed my soule, that thou grow not proud for well doing; challenge not rest Eternall for rest Spiritually, as it thou hadst it proportionably deserved it; but because God hath mercifully promised it to and for thy wretched endeavours; For what proportion bath thy soule

Isa. 56. 23,
24.

Isa. 8. 13,
14.

soule resting from sinne, to other
part-rest which thy soule shall
have at her separation from thy
body ? what proportion hath
thy body resting from labour,
to that sweet sleep it shall have
in the Grove ? what propor-
tion betwixt their hoynst-rest
from sin and labour, to that rest
which they shall have, being
joyned at the day of Resurrec-
tion ? By doing the one may
strengthen thy faith in the as-
surance of the other ; without
doing this, thou canst not have
that ; yet God is not thy Deb-
sour ; Eternall rest is not thy
due, for thy works sake, but
for his promise sake ; and it is
happinesse enough, that God
will pay thee ; It is happiness
enough that thou shalst have
rest Eternall in Heaven, as
God hath promised, for keep-
ing a rest spirituall upon
Earth, as God hath coman-
ded.

Rouse,

Rosie, rouse thou thy selfe
then, ô my soule, and suffer not
thy Meditations to lye grov-
eling upon the earth, especially
upon Sunday ; spend not to
morrow in the care of this life,
or pleasures of this world, The
best things here are vanity, and
the rest are no better then vexa-
tion of Spirit ; For, Vanity of
vanities, and all is vanity, Look
round about thee, and see if
thou canst see any thing but sin
or sorrow ; how short and sel-
dom are thy pleasures, and the
end ever sorrowfull ? And as
they are short, so they are not
solid ; they are ever intermingled
with grievances ; what con-
tent is in those pleasures thou en-
joyedest buryesterday ? what day
what one day hast thou lived
without fear, and labor, or grief,
and paine, and discontent, and
perturbation ? what doth thine
earc hteare his curses, blasphem-
ies, and evill reproaches ? but

Contrary.

Eccles. i.

scorn-

Num. 15.
35.

Effects.

fronfull, wanton, and lascivious talk? what doe thine eyes, but pride, prophaneſſe, blood, excesſe and filthineſſe, what is there that may vex a righteous oule, and is not in the folly of ſin, in the cares of the world, in the neglect of the Church, especially on Sunday? was not the man that gathered sticks on the Jewish Sabbath, ſtoned to death? and maſt not thou feare, that thofe sticks shall increase Hell fire for thy ſelſe, if thou reſiſteſt God, if thou contemneſt the Church, and wil not come to Church upon Sunday. Diddeſt thou ever ſleep in peace, nor reſt in quiet upon Sunday night, if a holy reſt preceſſed not upon the day it ſelf? Wilt thou then ſo my oule, be for thy ſelſe any longer with caring for things below? wilt thou not rather ſolace thy ſelſe in a ſanctified Reſt, and exerciſe

in

in the Meditation of a happy Rest? See if thou canst meet with any distemper, or losse, or misery in a holy Rest, in a Heavenly Rest? If there be any such thing in them, then despise Heaven and Holiness, as much as thou hast been delighted with the Earth and Sinfulnes; No such thing there; No, but blessed is the man that keepeth the Sabbath; For works of holiness on Sunday, the Apostles were filled with the Holy Ghost; For works of holiness on Sunday, *Mary Magdalene* and the other *Mary* met with an Angel, and Jesus Christ himself; And what assurance of forgiveness, what sweet peace of Conscience, what exceeding joy in the Holy Ghost hast thou received, hast thou been filled with after thou hast kept an holy Rest upon Sunday? Add to these the consequences of that eternall rest, Rest without labour,

Isa. 56.1.

Acts 2.4.

Mat. 28.

John. 20.
14.

Rev. 14.13
Rev. 7.16,
17.
Joan. 16.
22.
2 Cor. 5.1.

labour, health without sickness, joy without sorrow, content without want, safety without fear, tranquility without perturbation, eternity without end: and how strongly doe these ingage thee to keep an holy rest?

But yet, If this be not enough to woote thee, then pull down thine eyes from Heaven, and cast them lower then the Earth, as low as Hell to affright thee; And what is there but flames, and feare, and torture? what is there but shreiks and fiends, and torments? what is there but weeping, and wayling, and gnashing of teeth? what is there but palpable darkness, and consuming fire, and that everlasting, &c without intermission? and what an enforcement is this, to make thee keep a holy Rest, that thou mayest be as happy, as the damned are miserable.

Now

Choice.

Now then my soule, make
my Choice; here is Life and
Death set before thee: If thou
desirest to be delivered from
thy body of sin, from the dan-
ger of temptation, from the base-
ness of shaldome, from the
darknes of an everlasting night,
from Death, from the Devil,
from damnation: Or if thou
desirest to enjoy that life which
is everlasting, that inheritance
which is indefeasible, that digni-
ty which is incomparable,
that wealth which is invaluable,
that joy which is unspeak-
able; If thou desirest to enjoy
the sight of God, Satiety with
Christ, Society with the An-
gels; either depends on either;
Death, everlasting death fol-
lows on sinfull Idlenes; Life, e-
verlasting life follows an holy
Rest.

O my God, I will then keep
an holy rest; I will, & my God,
keep an holy day holily, that when

Cp. 15.

Simile.

when I dye I may keepe an ever-lasting holy-day and Rest in Heaven. : verbi eisdem aliis
and my selfe have beene dispes-
sed with my servant, who hath
spent his time idly, when he
should have applyed my work
and how canst thou & God be
content, if when I shoulde san-
ctifie a day to these; and do
thy work, I neglect it, and
serve mine owne voluptuousnes
I have corrected my Scholler,
and punished theire waight, that
hath absented himselfe from
Schoole; and i justly; wherefore
shalt thou be revenged upon me,
if I absent my selfe from Church.
And wilt thou now reward my
service, as I have done their en-
devours? I know, ô my God,
thou will, and therfore I am
ready to do and fulfill thy will;
Nay, were there no reward,
yeo because thou hast comman-
ded a day by thy Word, and
tomorrow by thy Church, I
will

will sanctifie it ; onely be thou merciful to my imperfections, forgive my infirmities, assist me against wilfulness, and al-
beit I eat not keep such an holy
rest, as may satisfie thee ; yet
shall such a one as thou wilt
accept, and what wants do thou
see fulfilled in, and give me
faith to make Application of,
the satisfactions of Jesus
Christ.

Conclus.

In him, and in this hope I
bid adieu to all worldly cares,
to all wicked pleasures, and to
all withring preserments ; I
will address my selfe onely to
thee, and thy service, how I may
employ to morrow, thy day,
and my self in it, in holines and
obedience ; My fences have been
too long over-charged with
Earthly labours, I will now
refresh them in heavenly works,
and doe thou o King have plea-
sure in my beauty : A tempo-
rall Rest hath much delighted

my

my wearied lims, yet it grieved
me so think it was but tempo-
rall; But that my spirituall rest
shall bring forth the fruit of E-
ternal rest, what satisfying con-
tent doth this yeeld to my uns-
atisfied Soul! The S^t that enjoy-
it, cannot express it; & how am I
ravished wth the very thought
of it; I rejoice in the hope of
it, & now that I seek to attain
it by sanctity, how doe I admire
thy mercy o^r God, which assures
me the one for the other? For
hearing thy Word, and receiv-
ing thy Sacraments, and prai-
sing thy name with the Congre-
gation, for relieving the poore,
feeding the hungry, refreshing
the thirsty, and cloathing the
naked, (which are thos^e du-
ties wherein this spirituall Rest
consists) thou assurest me to
wipe all tears from mine eyes,
and to Crown me with a
Crown of Glory forever; thou
assurest me both an end of my
for-

thow's', and a recompence of
my godlines: Oh how great is thy
merites, & God, which thou
hast laid up for them that feare
thee? How certainly shall they
reap from their labours, who
shall on the Lord's day from their
labours? O my soule, let no drow-
ning therefore oppresse thee; let
no security lull thee; let
no worldliness affect thee; let
no grieve distract thee; No,
Nothing shall hinder me from
keeping thy day holy to thee,
that nothing may separate me
from thy love in Jesus Christ.

Nothing, nothing, ô my
God, shall hinder me from that,
Nothing, nothing shall separate
me from thee; if thou wilt but
forget my omissions, and for-
give my Comissions in thy
dayes past, and grant this pray-
er for hereafter: Draw me ô
Father of Heaven from the love
of this world, from the cares of
this life, from the delights of
this

Prayer.

this flesh; Lift up my soul from
Earth to Heaven, in all holy
Meditations; Shield my soul
from all fearefull Cogitations;
Keep my Body from all filthy
Pollutions; Give both a taste
of Heavenly Rest this Night,
Raise both to Heavenly Grace
to morrow; Fill both with
Heavenly Glory hereafter
through Jesus Christ, Amen.

In whose name, O C.

Saturday Evening Prayer.

O Almighty and Al-wis-
t God, Creator of Hea-
ven and Earth, and all things
therein, by thy word, For thou
didst it but speak the word six
times, and all things were crea-
ted; And Resting from that
power-

from sometyme full work of Command
holding upon the Sabbath day shall
sould amised thereby to us, & hat
ion of the six ages of this life, we
althall finde nothing but labours
tale and only Rest in that Eternall
ight by afterwards ; and hast given
us means of assurance thereto,
with commanding us a holy Rest
here : I beseech thee to pardon
and passe by those sins, which in
the six dayes of this week we
have committed, and prepare
us for a holy and restfull Sanctifi-
cation to morrow ; Oh, let
not our mispending of much
time this week hinder us of re-
deeming the time to morrow ;
Oh, let not our many sins this
week prevent us of thy mercies
thy Word to morrow ; Doc
thou ô Lord, & e thou forget
them ; and teach us to forget
them, to bring us to forget how to
complicare, how to complicate
them again, but not to confess
them ; to forget them so, as
that

that we may not despise in the
winter remembrance of them,
but not to forget to repent in
godly sorrow for them : Take
from us all obstinacy in our
sins, and give us true abstinence
from our sins : Take from us
all security in our wickedness,
and yet give us true security in
thy goodness : Take from us
all diffidence, and give us faith
to believe the forgiveness of
our sinnes, through Jesus Christ
who dyed for our sins : Take
from us all delight in the vani-
ties of this life, & give us a sweet
delight in the contemplation of
everlasting life : Take from us
all desire to fulfill the lusts of
our flesh, and give us a fervent
desire to fulfill the will of thy
spirit, that when our flesh and
spirit shall be separated, our
soules may presently be recei-
ved into Heaven, and our bo-
dies rest in hope of a joyfull
Resurrection to eternall glo-

glory ; if it be thy will this night in our sleep (which representeth in our sleep) whereunto with all cheerfulness we submit our will ; Yet , if it may stand with thy good will , from sudden death we desire to be delivered . And if thy will be so , let thy power preserve us this day against the workes of darkness , and the darkness of all danger ; and the next morning , let the day spring of light and grace visit us together , that we may not onely walke honestly before men , but also uprightly before thee , that others may be stirred up to glorie thee through our good example , and our selves be glorified by thee , through Jesus Christ our Saviour . Amen .

In whose blessed name and words , we further call upon thee , as before taught us in his holy Gospell , saying , Our Father which art , &c .

MEDITATIONS
before the
Communion.

LAST Sunday
the Minister
gave us notice
for Celebra-
tion of the ho-
ly Communi-
on to morrow, and with that
notice, advice for preparation;
But how have I followed that
advice? Some offers, I have
made, but, so little on no pur-
pose. And I have done often here-
tofore,

totore, promised amendment,
But how have I endevoured it?
The next temptation hath com-
monly entrapped me, and I
have become *sui in voluntario*,
like the Sow wallowing in the
mire : Why, is God fed with
promises? or wouldest thou
have him feed thee with pro-
mises? It is performance thou
expectest at Gods hands, and
God at thy hands: He may ac-
cept of endevours; but pro-
mises without endevours whe-
ther he accepts I question, nay,
I question not whether they in-
crease thy sin; For to make no
Conscience of sinne, after recei-
ving this Sacrament, this blessed
Sacrament, is to be an unwor-
thy Receiver, and above mea-
sure sinfull. And the danger of
this is no lesse, then to be guilty
of the Body and Blood of Christ,
then to eat and drink thine own
damnation. *Cor. 11. 27. 30.*
This thou hast incurred al-
read

i Cor. 11.

Rom. 7.
24, 25.

ready; thou hast vile wretch,
I confess it ô God, I confess
it with tears in mine eyes, and
sorrow in my soule; and cry out
with the Apostle: O miserable
wretch that I am, who shall deli-
ver me from this body of death?
and for this sence I thank thee ô
God, through Jesus Christ our
Lord: For none but God shal-
low Christ by the death of his
body, and effusion of his blood
can deliver me; And as bad as
I am, yet by this I hope to bee
delivered; For behold, my
soule, God hath againe invited
thee to partake in these pledges
of his everlasting love, and seal
of thine eternall Redemption; once
receive well these pledges,
and for ever be well.

To That thou mayest receive
well, See first thy wants of this
Sacrament, and then, what this
Sacrament is, in every substance
and circumstance of it, wherein
and wherewith God blesse
thee. What

What want then hast thou of this Sacrament? rather, what want hast thou not? what want hast the Naked of Cloathes? the Hungry of Bread? the Thirsty of Drink? the Prisoner of Liberty? the Sick man of health? the Malefactor of Mercy? So much want, and a great deale more, hast thou of this Sacrament: For thou art Naked, hungry, thirsty, sick, imprisoned, and a Malefactor, & a great deale worse, because a knner.

And no Mercy to forgive thee, no Physician to heale thee, no means to free thee, no drink to refresh thee, no cloathes to cover thee, but in the substance of this Sacrament.

Thou art as naked as ~~Adam~~ was, when he was stripped of his Innocence; and somewhat more naked, because thou hast covered thy selfe with more figge leaves, with more sin: Thou art as hungry as Le-

Gen. 3.

Luke 16.

2 Sam. 23.
15.

1 King. 2.
36.

Luke 18.
10.

Thou was, when he lay at *Dives* his gate, and somewhat more hungry, because thou hast gorged thy selfe with more gluttony, with more transgression: Thou art as thirsty as *David* was, when he longed for water, and somewhat more thirsty, because thou hast drunk downe more Iniquity: Thou art as fast imprisoned as *Shimei* was, when *Solomon* confined him to *Jerusalem*, and somewhat faster, because thou hast broken loose ofter: I thou art as sick as *Job* was, when he lay upon the dung hill, and a great deale ficker, because thou hast made many relapses: And for a Malefactor, who greater then thy selfe? As the Pharisee, thou art not like other men; not like them indeed for indeed thou art a great deal worse; nor like him neither, for he was a great deale better; He fasted twice in the weeke, thou not once, unlesse it be to play

play the Hypocrite, and sound
a Trumpet. He payd tythe of
all that he had : thou not the
tythe of thy time. No, nor the
tythe's tythe of thy time ? He
was no adulterer, thou a strange
dearer of thy Body. He no ex-
tortioner, thou a defrauder of
the rich, and an oppressor of the
poore ; He not unjut, thou just
in nothing, and well were it if
thou wert just nothing, unless
God be mercifull.

God is mercifull, but to
whom? not to the naked, but
to them that buy of him white
rayment, and cloathe themselves,
that the shame of that
nakednesse doe not appeare.
God is mercifull, but to whom?
to them that are hungry after
righteouesnes: God is mercifull,
but to whom? to them that
thirst after the Well of living
Water. And what comfort is
this to thee? For thy hunger
and thirst is after the dirt and

Rev. 3. 19.

Mat. 5.

puddles of sin: God is mercifull, but to whom? to them that desire to be healed, and to be at liberty? And what comfort is this to thee, who delightest in the disease more then the curse, & in the close prison of sin, more then in the open ayre of Grace?

God is mercifull, and to Malefactors and sinners, and that's thy comfort, For such a one art thou; or rather, such a one as thou art there is not, No, o God, there is not; For I am the greatest sinner upon the face of the Earth; Naked came I from my Mothers womb, and as great as any sinner originally there; My filthy nakednesse I have shewn to the world, and the greatest of all sinners actually here; Hungry and thirsty, my soule is ready to depart, and I faint not; And the greatest of all sinners insensiblie so, fast bound with impenitency and hardnes.

hardnesse of heart, in the prison of sin, and I care not; And the greatest of all sinners presumptuously so; bed-rid and sick to death of feare and distrust, and I feel it not; And the greatest of all sinners desperatly so: This is my case ô God; and I uncover it; Doe thou, I beseech thee, cover both it and me with thy mercy, in my Saviours merits; Feed me with the Manna of my Saviours Body, refresh me with a draught of my Saviours Blood, heale me with the Elixie of my Saviours bitter death and passion; This Sacrament is the remembrance of it; and to this Sacrament thou hast invited me, even me a great sinner as I am; And if I live till (to morrow) I come; ô, let me live till then, that I may live for ever; For if till then, I shall eat and drink; And he that eats the flesh of the Sonne of Man, and drinks his

John 6.

blood, hath everlasting Life.

But I may come, and not eat his Flesh, and not drinke his Blood; I may indeed, and so I shall, if I come of my selfe; And therefore I first come to thee, ô God, I beseech thee to come into me, and to goe along with me, that I may be prepared by examination, and receive worthily by acceptation, and live for ever holily, as now I promise in this obsignation; And in all this, helpe me, ô my God, least I miscarry; help me to examine my selfe thoroughly; help me to receive worthily; help me to live holily; For thus I take that Cup of Salvation, and call upon the name of the Lord, in the name of the Lord Jesus, saying, as he hath taught me,

Our Father which art, in

Before the Communion.**The Prayer.**

O Most mercifull God, I have
hast invited me to thy Table,
and I wonder at thy good-
nes; I am comming to thy
Table, and I wonder at my
boldnesse; for what art thou
o Lord? Thou art in Strength
Omnipotent, in Wisdome won-
derfull, deep in thy Counsels,
terrible in thy Judgements, and
in all thy works obiously per-
fet; And what am I o Lord?
but a man, of all Creatures the
most wretched, but a sinfull
man, and of all sinnes the most
notfull; In my understanding
lunde, in my desires unclean,
inconstant in my resolutions,
and

and in all my actions most imperfect; How then dare I, a Creature so full of misery, approach to the Table of God, so full of Majesty? yet, if I come not, I have no life; and if I come unworthily, I am sure of Death: If I come not, I want wilfully; If I come unworthily, I sinne presumptuously; I want cloathes, for I am naked; I want phisick, for I am sick; I want bread, for I am hungry; I want mercy, for I am a sinner; a sinner I am, the chiefeſt ſinner, and that makes me unworthy to come; I would faine come, for I desire to live; I would not come unworthily, for I fear to dye: I come to thee therefore before I come to thee; I come to the Fountaine of thy mercy, before I come to the Table of thy mercy: I come to thee and I beſeech thee to come into me, before I come to thee to take thee into me: Come into

into me, I beseech thee, and shew me my selfe, shew me thy fiftynesse by sin, shew me my sicknes by sinne, shew me the weightynesse of my sin: Come into me again, and shew me thy selfe, wash away the filth of my sin, purge away the sickness of my sin, easme of the burthen of my sinne, I am so foyle, that I can see no cleane part in me; not my birth, for I was con-
ceived in sinne; not my life, for I have continued in sin; not my heart, for thence have proceeded evill thoughts; not my hands, for thence have issued cvill works: I am so sick, that I can see no whole part in me; not my Soule, for that is defaced, not my Body, for that is defiled: Every faculty of my Soule, and every member of my Body, is nothing but a disease of sinne; I am so weary, that I can see no free part in me; not my shoul-
ders, for they have been the bearers

bearers of sinne; not my feet, for they have been the supporters of sin; not any part within me, not any part without me, but there is a burthen of sin upon it, too heavy for me to beare; Thou that easest them that be weary, take my burthen, and give me ease; Thou that healest them that be sick, rid me of my sinne; Thou that washest them that be foule, cleanse me of this myre; Give me a sense of my sinne, and with it a taste of thy mercy, that I may come to thy Table, and be admitted; that I may come with the wedding garment of a sanctified soule, and be preferred to everlasting life, for his sake whom upon the Croffe thou gavest for me, and whom upon the Table thou offertest to me, Jesus Christ Amen.

In whose blessed name, etc.
Amen.

A Meditation upon the Matter or Ma- teriall part of the Sacrament.

This is my Body.

THE moneth is come a-
bouer, my soule, and thou
art againe invited to that thou
hast confessed so greatly to
want, the blessed Sacrement;
Thou wantest it as much as an
hungry man doth meat, as a
thirsty man doth drink, as a na-
ked man doth cloathes, as a sick
man doth health, as a malefa-
ctor doth mercy; And what
then

then dost thou think this Sacra-
ment is, but meat , and drink,
and cloathes, and health , and
mercy ? mercy , because it is a
seale of thy pardon ; health, be-
cause it preserves thee to ever-
lasting life; cloathes, because it
shelters thee from thy Fathers
wrath ; drinke , because it
quencheth thy fleshly lusts; meat,
because by it thou growest
from grace to grace.

It is so in that ancient and
generall Definition of a Sacra-
ment : A Sacrament is an out-
ward signe of our inward grace;
Outwardly , i.e. (this Sacra-
ment) discovers us from Hea-
then; inwardly , it discovers to
us Heaven ; and sois cloathes
to our body , to distinguish
us from infidels ; and cloathes
to our soules , that God may
discern us for his faithfull ones:
Outwardly, it preserves us to a
Temporall, and inwardly to an
Eternall life; and so is meat and
drink,

drink, and health to our bodies, that they dye not; and meate and drink, and health to our soules, than they despaire not; Outwardly, it speakes Peace, Inwardly, it works Peace; and so mercy to our bodies, and we have peace with man; and mercy to our soules, and we have peace with God; Outwardly, it is Bread and Wine: Inwardly, It is the Body and Blood of Iesus Christ; And this con-
fines thy Meditation for this
time: And herein see, 1. Why
Bread and Wine? 2. Why
Bread? 3. Why Wine? 4. What
Bread and Wine? 5. How
Christs Body and Blood? And
6. Whether thou hast received
Christs Body.

And first, why would thy Saviours institute this Sacra-
ment, in Bread and Wine? O
my soule, rather blesse him for
doing, then question why he
did it: Thou mightest have
been

The parts
of this Me-
ditation. 6.

3. 10. 11.

1. Why
bread and
wine.

1. Because
they are pa-
rab'e.

been born where other Creatures could not be had : No place but affords Bread and Wine ; Bread and Wine are like the Church Catholick dispersed over the face of the whole Earth ; and the poorest man that can get nothing else, may get these : Christ is no more dainty of his Grace ; then the Earth is of Bread and Wine ; wheresoever thou travellest, thou mayest have these for thy money, and so thou mailest have Christ for thy desires : God desires not the death of any sinner, Christ debars not his death from any sinner ; other Nations have not that plenty of this grace, that England hath ; They made a havock of it, when they had it : Take thou heed lest thy unworthinesse provoke not God to exchange from thee too ; the fault is thine own, if there come a dearth ; Christ is not hard to come by : It may be,

Ezek. 18.

be, this was one reason, why he took Bread and Wine; want cannot excuse the poore man, contempt will accuse the rich-man: Be thou rich or poore, my soule, evermore desire this, evermore be thankfull for this; Christ is as parable and easie to be gotten as Bread and Wine.

And besides this, Bread and Wine is the perfect Refection of the body; nothing more required to sustaine thy body, *per modum necessitatis*, then Bread and Wine: Though thou hast nothing else, yet upon these thou maiest live: And what more is required to perfect thy life, my soule, thy Spirituall and Eternall life, then the Body and Blood of Jesus Christ? Is it possible thou shouldest miscarry or be damned if thou have Christ? So may a man starve if he have Bread and Wine, and a stoniacke to feed upon

*a Because
bread and
wine is a
perfect re-
fection.*

upon them, Daniel fed fat upon
with Pulse and Water; and
how faire and full wilt thou ap-
pear in the sight of God, when
thou hast taken the perfect re-
past of thy Body in Bread and
Wine, and of thy Soule in the
Body and Blood of Jesus
Christ? This it may be was an-
other reason, why he chose
Bread and Wine: works can-
not justify a man, they may
justify faith; faith relies only
(by way of necessity) upon the
Body and blood of Christ.

And besides this, once more,
nothing more fit for significati-
on: what Creature fitter to set
forth that Union thou hast
with Christ, and shouldest have
with all Christians, than Bread
and Wine? Many Graines are
united into one Loafe, many
Grapes into one Cup, and so
art thou and all the faichfull in-
to one Body, the Church,
whereof there is one head, Jesus
Christ;

3. For sig-
nification.

Christ; Take heed therefore, my soule, that thou separate not thy selfe from the Church, either in Doctrine or Discipline, either in Faith or Manners; If thou art angry or factious, come not to this Sacrament; For it is *vinum Pacis, & glau-*
natum Charitatis, the very bond
of Peace and Charity; Pray
therfore, before thou goest, for
Peace, and live afterwards in
Peace, that the God of Peace
may keep thee in the peace of
God, till thou come to the pre-
sence of God through Jesus
Christ.

He is but one personall body,
though he have many mem-
bers; but one Mystical body,
though it consist of many Per-
sons; The Bread is but one Loaf,
the Wine but one Liquor,
though that of many Graines,
and this of many Grapes; O
God establish Peace and Uni-
ty amongst us, and give me
grace

grace to give good example.

Why bread

I For
strength.
Psal. 104.
15.
Lev. 26. 26

Why Bread and Wine *Coniunctim*, thou seest; But now, my Soul, see apart, why Bread? Why Bread, it is propter *fortitudinem*, propter *sanctitatem*; of all Creatures Bread is a signification of strength and holiness, holy for use, and strong for effect.

So strong, that it strengthens Mans heart, sayes David and before him, to denote the strength of it, Moses calls it the staffe of Bread: The weakest man is staid by a staffe, and so is the feeblest body strengthened by Bread; and shall not thy faith, though feeble, be supported by Christ? Though then thou be ready to stumble at the next temptation, yet catch hold of this Bread, which is Christ, and thou shalt stand upright; Fear not to come, though thou art weak: If thy body were weak,

thou

shou wouldest nor faile to take
Physick, because by Physick
shou gettest strength; and is not
this Sacrament physick? and in
the physick of this Sacrament,
is there not strength? Come
therefore to get strength, nor
fearre thine enemies, when thou
art gone: For as the Wolf fears
that staffe wherewith he hath
been once beaten, So is the De-
vill, afraid to meddle with
him, who eates that bread,
which is able to turn stones into
bread.

O God I am weake, exceeding
weak; and loe I came to
this Sacrament for strength: that
as the Lyon of the Tribe of Ju-
da did, so I having licked up
these crums of bread, may over-
come the roaring Lyon of
Hell.

Now go thou only, my soule,
for strength to this holy Sacra-
ment, but goe also for holinesse
to this strong Sacrament: For

2 For san-
ctitie.

Exod. 29.
23.

Levit. 24. 5
2 King. 4.
42.
Exod. 25.
30.

of all creatures Bread was
vermore of holy use in the Law,
when the high Priest was Con-
secrated, when the First-fruits
were offered, &c. Bread then
And when our high Priest was
perfected, and now thou art to
be Consecrated a Priest to him,
and by him : - when he was to
offer up his Body, - and now
thou art to offer up thy self,
to let thee know how holy thou
shouldest be before, and how
holy thou shal be after, He
hath given, and thou art to re-
ceive in remembrance of him,
Bread ; Some holiness there
must be before, by way of pre-
paration, and an increase of ho-
liness thou shall have after, by
way of confirmation.

But oh miserable soule that
thou art, what holiness hast
thou now prepared? and canst
thou hope to have any holiness
increased? Before an increase,
there must be a beginning: But
oh

oh thou wretch, thou hast put
off thy preparation, till now
that thou art going to the Sa-
crament, as if God and Holines
were at thy Command and di-
sposall, ^{as if he had no command} and
Such is my Case, o God, and
I acknowledge it, and my heart
grieves, and mine eye weeps at
my own folly, and I desire with
my soule thy pardon and assist-
ance; thy pardon of all my sins
which have made me unwor-
thy; and thy assistance, that I
may, by thee, be made worthy
to receive both strength and
holinesse against the World, the
Flesh, and the Devil; Doe
thou o God walme mee now in
my Saviours blood, and let me
receive his body and blood into
pure Soule, and doe thou re-
ceive my Soul so purified here-
after into Heaven, where
nothing but holines
brought by Jesus Christ.

O Why

Why Wine
Because
wine cures.

Lu. 10. 24.

Because
wine com-
forts.

Tim. 5.

1. 104. 15

Why Bread, thou feelest now
see why Wine? why Wine is
is, because Wine cures, because
Wine comforts; of all Medi-
cines, Wine is the most search-
ing, and the surest, especially if
some Oyle be added: Else why
did the Samaritan powre into
the wounded man Oyle, and
Wine? For the other end, but
an instant, or soone, that he
might cleanse and ease out the
dead flesh with the Wine, and
heale it up again with the Oyle:
But thou that wounded man,
Christ is thang and Samaritan,
his Blood will cleane thy sinnes
It is a scouring Wine, and the
Meat of that blood, like oyle,
will heale thy soule. And something more. It will
comfort thee, against thine infir-
mities: So St. Paul gave
Timothy leaves to drinke Wine
for his infirmities of his body,
and God made Wine to glad
the heart of Man: and God
gives

givest thesee thin wiste for thy
Soules infirmities; and when
thou hast drunk it, thou shalt
 finde it glad thy heart with the
 besyndit Conscience alaw^T

Though thou art wounded
with sinnes; then to my Soule,
and art nothing but a Loper all
over, though thou art dejected
withe mourne of sinnes, and art
ready to cry out; When shall I
die? why so? there is a blessed
Comforter to bind up thy bro-
ken wounds, a gracious Physi-
cian to dñe up thy deadly
wounds: Goe thy waye ther-
fore, feare not, but talke and see
how gracious the Lord is; so
gracious he is, that he doth not
confine these to unleavened
Bread; This was commanded
only in the time of the Law; In
the Gospell, he is leavened or
unleavened, it is all one, and a
thing indifferent, though some
of thy Adversaries, the Romans,
all the Grecians Schismaticks;

+ 1562
e. h. 1552
+ 1562

4. What
Bread and
Wine

Solo. 4.
Sent. d. 9.
q. 1. ar. 4.

in the
holy
scriptures

for using bread with Beadle: yet some of them again leave it undetermined, whence in Alsted's grammar it is said, it shal

Two places there be indeed in scripture whic yelldome colour for this conceyng he com occasionally, the other littell. I. v. Occasionally thus: Very likely it is your Saviour tooke such Bread as xime and place did allow him; the one was the Passover, & the place was Iacob's fale; & Nor this: in it; nor this place had any Bread but what was unleavened. O True; you Christ did not use this bread necessarily, because the Sacrement did so require it; but occasionally, because time and place did not present yit; and, onely yeld to I. 3. who thinkes it fit, that an accidentall or occassional Ceremony shoulde bring in a corporall and living necessity? Besides, the Sacrement is for the whole Christian world,

world, she Passover only for
the Jewes. A and B were
literally thus; A Let me keep
the Feasts, not with others. This
indeed is she Letter of the Spi-
rit, but not the Spirit of the
letter is. For the Apostle ex-
plains himself thus; Not
with the Jewes of malice and
wickedness, but with the un-
leavened bread of sincerity and
Truth. The Lamb of the Pass-
over was to be eaten with sweet
bread. So is the Lamb of God;
Now, as leaven for all sinnes
ouercometh all temptation, and
sacrifices; Thou knowest how
mane shall be committid there into
Godes judgment; by malice (which com-
meth it) and by uncomitie and
with theyre leavenesse; This
were was the Apostles mean-
ing, and so the Scripturall
Droght of Rome layes only a
convenience in necessity, whet-
ther it be leavened or unleave-
ned, so it be bread made of
wheat,

I Cor. 5.8.

Q.H.P. 2852
E. 39. D. 312
C. 114 + C. P.

Pt. 3. q 74.
art. 4.

wheat; And the word is not
A Euloy Batter, but A por Bread,
So gracious is God, that he bids
thee not to this or that bread,
but bread in common.

And so gracious againe is
God, that he confieth thee not
to pure wine, or wine mixed
with water. Probable it is, that
Christ, to a thyng the heat of the
wine in these hot climates, did
mixe it with water; so sayes
Dom. Gasco probable, noicer-
taine; and, Apposito a quicun-
ctus de ecclesiasticis Sacramentis, sayes
Aquinas, and therefore thou er-
rest not in taking this part of
this Sacrament in pure and un-
mixed wine. Nay more, thou can-
take this way yd because when
Christ had said, This is my
Blood he said again, I will not
henceforth drinke of the fruit of
the vine: and the fruit of the
vine is wine, without mixture
of water. To have it to take
to Bee this favours of more ni-
cety

Sent. 4. d. 9.
art. 6. pt. 3.
q. 74 art. 7.

APPENDIX
4. TIN

cery then wldome : If God be
gracious , thou mayst better
taste & see it in leavened Bread,
then unleavened Batter ; in pure
Wine, then mixt with Water ;
See it thou mayst better so, and
taste it, and taste, and see it thou
shalt, if the sacrament so as thou
wouldest, without the leaven of
Malice , without the mixt ure
of Hypocrisie ; No malicious
Romack can digest this Bread,
for it is the Body ; No impure
Soule can guilt this Wine, for it
is the Blood of Jesus Christ :
O God, my God, give me grace
to knead my heart into a Paste
of Love, and to depur my soul
of all the fates and dregs of
sinne ! O give me grace to ligh
out my malice and sinne : By
that grace thou hast given me,
here and now I vow never more
to speak an angry word, never
against to entrain a thought of
sinne ; I have made a Covenant,
o doe thou enable me to per-

forme it, for of my selfe I can-
not; Say thou Amen, and I shall
callte and see that this Bread and
Winc is the Body and Blood of
Jesus Christ.

How, my soul? Christs Body?
Christs Blood? why, Christ is
God; & canst thou make thy self
a God of Bread, or of Winc?
It was Azorro's jest, this; And
St. Paulin earnest callt it Bread,
Whosoever eateth of this Bread,
Bread? and how then Christs
Body? why Christ tels thee how:
This is my Body: This? This
what? why this Bread; This
which was now called Bread, is
now called his Body, so Nom-
inally; This which was now cal-
led Winc, is now called his
Blood, so Usefully: His Body
it is, not by any Papall Transub-
stantiation, but by a Sacramen-
tall Participation: The Bread
which is called his Body, doth
not draw Christ down out of
Heaven to thee; but Christ,
which

which is the Bread offered up
unto the Earth to Heaven; to
him His Body was, though not
made in the place of Bread, yet
made at the same time with
Bread: The Bread is his Body
by way of Representation, and
we shall take it so spiritually:
The Bread is his Body by way
of Apprehension; and doe thou
receive it as really as The Brea
d is his Body by way of Appre
hension; and do thou believe it
so truly: Let thy hand receive
the Bread signifying; Let thy
heart believe the Word of sancti
fying; and thou my Soule, make
receive the Grace signified, the
bloud and Blood of Iesu
christ in this I , this is
To say there is nothing in the
sacrament, but bare Bread and
Wine, either to make Christ
like Zerubbabel, who fed his birds
with plucked berries: Christ
doth not offer bare signes with
out substance; Now such Desu
lutions

from an angel agreeable to the
God of truth; And to say, above
is nothing but Christ's Body
and Blood, were to make Man
the maker of God; and such mi-
tacles are first for Hell then
the Church. Deny not the be-
ing of Bread, Deny not the pre-
sence of Christ; Confess both,
nay, confess that one is both;
The bread is the body of
Christ; and so thou shalt receive
both; bread with the hand of
thy body, from the hand of the
Minister; and the body of
Christ with the hand of thy
soul, from the hand of God:
Quoniam vero? doest thou ask
what is the hand of thy Soul?
It is Faith; Faith is the Load-
stone that draws Christ to thee,
the Loadstar that directs thee
to Christ; And for this Faith, o
my God, to thee I come; for it
is thy gift. As I can do nothing,
so, nor believe without thee;
What would I believe, but can-

not, until thou createst this life
in my Soule; It is but a word, to
my God, that I desire of thee,
dost but thou say one *Fiat*, Let
there be Faith in my Soule; and
I shall believe, and in believing
receive to the comfort of my
Soule, the body & blood of Jesus Christ:

O, suffer it be; for the afflictions
of Jesus Christ, *Amen*; whom you

But how shall I know whether I have received him, or
no? How? why apart by
my outer workes; For if I recei-
ve *corpus Christi*, If I have received
the body of Christ, if Christ be
in me, then my body is dead be-
cause of sinnes, but my spirit is
alive, for Righteousness sake:
And therfore doth St. Chrysostom
call Christ *Cure of sinnes*,
and who soever receives him in
him he makes a threefold Cure:
1. A Cure of the heart, and
from thence he banishes all evil
thoughts:

With .
all intend
should be

6. Whether
I have re-
ceived
Christ.

Rom. 8.
10.

thoughts, 2 A Cure of the Tongue, and there he bridles all evill words; And 3 a Cure of the hands, and them he binds to the good behaviour.

And alas, poore wretch that I am, by this I finde, I have not yet received the body of Jesus Christ; For the thoughts of my heart are evill, the words of my mouth idle, profane, and impious, the works of my hands wicked and abominable: Since I last received, How many sinfull thoughts have I hatched and entertained in my heart? How many idle and unprofitable words? Oh me! how many fearefull Oaths and Cuties have I spoken with my tongue? and how many sinfull works have I committed with my hands? My heart smites me for them, all in generall and particular, and with all my heart I smite my breast for them all, and cry *Miserere Domini*, God be mercifull to

*3. How
Christs Bo-
dy & Blood.*

.8. mot R

to me a sinner : I am sick, very
sick, and heavy laden with this
burthen, and therfore prepare
my selfe to come to this Sacra-
ment ; & let me come to it with,
and lay it up in *Sacramente*, in
a holy Soule ; and thereby, e-
ven by the softnes of my heart,
the heedulnesse of my tongue,
and the holinesse of my hands,
by the deading of me to sin, and
the quickning of grace in mee,
 finde that I have received the
Body and Blood of Jelus Christ,
for Jelus Christ his sake, *A-*
men.

Before the Communion.**The Prayer.**

Q Most gracieus God, thou
haſt invited, and I am com-
ming; but thou haſt invited
only them, who are weary and
heavy laden, and therefore I am
afraid to come. I feare I may
not come; for though I am la-
den, heavy laden, yet I am not
weary, I doe not ſeel the bur-
then of my ſins. I am ſensible of
that heavy load; If I were not
dead in ſinne, I would either
confesse my ſinnes with David,
or weep for my ſins with Peter,
or ſmice my brest with the Pub-
lican, and cry out, God be
merciful to me a ſinner; Be-
fore I come therefore to re-
ceive, I come to intreat, That

as thou hast put the life of Nature, so thou wouldest put the life o' Grace in me; the grace of Repentance to confess and bewail my sins, the grace of Charity to forgive and relieve thy servant, and the grace of faith to believe and apply thy promises; And as thou hast breathed into me the breath of Grace, So I breathe out to thee this grace of Repentance, in an humble confession of, and hearty contrition for my sins,

Behold, o Lord, I was shapen in iniquity, and in sin did my Mother conceive me: Behold it Lord in pity; I beheld it in tears; For when I behold that thou diddest shape me in thy Image, and create me in holiness and righteousness, how can I but behold with tears that Image defaced? How can I hold from tears to behold my self transformed into all iniquity, iniquity and impurity?

Thou

To godly shape mine eyē,
mine ears, my tāte, and every
member of my body, as I'm or-
tāll as my soule; and I'm or-
tāll happy! But I in Adam my
Fāther, and Eōe my Mother,
by listening to the Serpent, and
eating the forbidden fruit have
made my soule and body (with-
out thy infinite mercy) immor-
tally miserāble! For though I
knew, if I did eat I must dye
the death, yet I did eat, and
how can I behold this without
a veil of salt tears in mine eyē? I
do behold it so, o Lord, at least
I would behold it so, and to this
end doe beg of thē, to give me
a fountaine of water to minne
fiel, and rivets of tears to mine
eyē, to bewaille that far where-
in I am as deeply plunged as my
first Parents, and by strength
whereof I am shapen in iniqui-
ty, and conceived in sin; And
as if his soule fountain of Ori-
ginal corruption had not been
Bod

enough to damn me; I have added to it infinite rivers of exceeding actual transgressions; Not a Law of thine, but I have broken it; not a promise of thine, but I have distrusted it; not a Creature of thine, but I have abused it.

.2. 303

In stead of having no other Gods but thee, how many Gods have I besides thee? Have I not made the armes of flesh my God, my neighbors, my friends, my kindred my God, and in my necessities trusted more to them then to thee? Have I not made the great men of this world, the Magistrate and them in authority my God, and for my delinquencies feared them more then thee? Have I not made the greatness of the world, vaine honour, and uncertaine riches my God, and sought for them more then thy favour? Have I not made full sport, and small pleasures

com. i.

.2. 303

my

my God, and more delighted
in them then in thee.

Com. 2.

Instead of making no graven
Image; thereby to represent
thee, or bow down to it, I have
yet served thee, if not by ima-
gerie, by imagination: In all
parts of thy worship I have
been defective; In praying to
thee I have been irreverent, and
insincere; when my lips have
spoken, my heart hath slept or
wandered; when my hands have
been lifted up to Heaven, my
heart hath lift up it self against
heaven; when my eyes have
looked towards thee, my mind
hath been farre from thee; of-
ten and often have I made thy
holy a talking place, a mark-
place, a sporting place, a fining
place.

Com. 3.

Instead of hot taking thy
name in vain, I have used it
wantonly, sworn by it vainly,
cursed by it fearfully and; thold
holy vows I have made to thee

of better obedience in & by thy
holy name, I have neglected
most carelessly, most presumptu-
ously, most desperately:
Thy Mercy, thy Power, thy
Justice, and all thy Attributes,
all which is thy Name, I have
offended, slighted, distrusted,
and abused! Thy holy Scrip-
tures too, which is thy
Word, I have read carelessly,
heard unprofitably, I
have written wrongfully & pro-
nounced scurrilously! Thy ho-
ly Sacraments too, which is thy
Body, I have used, but so, that I
have abused them! The Vow I
made at Baptism, I have star-
tlingly violated; My Soule and
Body which I then dedicated
to thee, I have alienated from
thee; and that promise I then
made of fulfaking the Devil
and all his works, and leaving
thee, I have so desperately
broken, that I have forsaken
thee, and made myself the ser-
vant

Com. 4.

I want of him, and those many promises I have made since at thy other Sacraments I have forgotten and forfeited, and am at this time, woe, I am coming thither again, so bad, that I cannot tell how bad I am.

In stead of keeping holy the Sabbath, I have made it sometimes a day of worldly busines, sometimes of sensuall pleasure, sometimes of fleshly sin; & when I have hallowed it unto thee, I have done it with so much weakness, as that I had as good left it undone as the world I heard, I spoy forgoe, and the world I remoued. I seldom practised: & my chief storie will be this stead of hoping for my Father and my Mother, I have dishonored, disobeyed and contynued them. My naturall parents, like others, I have dishonored, my Civill and Ecclesiasticall Peers, the King & his Subordinautes Magistrates, the

Com. 5.

libens and other inferieur
ministers; like Corah, I have
obeyed and perfidiously rebuked
Whereto thou hast forbidding
me to do and commandes shewing
how greatly grace hath stopped
me from thine actes; yet I have roan
to thy selfe, and through my
hands have not, yet my heart
washed the blood of mine En-
emies. By quarrels, by ill
 Counsele, by bad example, by
excessive drinking; I have en-
gaged mine Enemies, my
friends, mine powerfull Sable, and
had a nivolum scinditicius aid.
Add thereto as thou knowest
I didde no to commit Adulterie,
I have thought the too severe
as this Prohibition; I have paun-
cered the lusts of my Flesh, and
often despoiled my Body by all
meanes of uncleanness. Oh re-
member not the staines of my
youth. Create in me a clean heart,
and renew a right spirit within me.
Anoge. Give me this world I beseeche
Thee

Q. 1003

Com. 6.

Q. 1004

Com. 7.

Q. 1005

Com. 8.

385

386

Com. 9.

387

Thou hast also forbidden me
to sue thee, and hast thereby Com-
manded me to get an estate law-
fully, and to increase it provi-
dently, that thereby I might re-
ceive others; But I have abu-
sed my calling negligently, and thou
diminished my estate prodigal-
ly, and attempted to make it up
again sumptuously: I have been so
far from relieving the poor, that
I have oppressed them, from
preserving the state of the rich,
that I have robbed them; I have
defrauded my geacour King of
his Subsidies, my loving Min-
ister of his tythes, my landlord
of his rents, my Servant of his
wages, my Creditor of his debt,
and almost every man of his
own land; I verily know not
And thou hast forbidden me
to bear false witness, but I have
despoiled the good secretly,
and slandered him openly; thus
Moses I have made Beamz, the
bad I have made worse, and my
self

selfworth of all; my whole life
I have made al ly professing Re-
ligion, but denying the power
thereof. Oto make Oath and
Lafly shew for bid firs to co-
bus any thing that as my neigh-
ours, and theretofore commandest
alre to be concord with mine
own condition; yet this I have
so advised; i and let mine owne
have repined; i And so I haue
on quilty of thy wholie Law, and of
very little in those dines.
And yet sayd yet to God, I am
more iunful; For thy good Cedar
are gone whiche al the whelk given
mett my necessitie and delight
I haue abused by superfluity and
temptance; Meate I haue ad-
vised by gluttony, and drinke
excessio, and haue liued more
like an Epicure then a Christi-
an; more like a beast then a
Nay, o God; I am worse yet
then thy promises, the pro-
mises

Com. 10.

miles of thy mecy, I have di-
 stressed; I have sinned not on-
 ly against the light of nature,
 but the Covenant of Grace too,
 yea, & God, I am wiser yet, I
 am so bad, that I know not how
 bad I am. This Confession is
 not full; This examination is
 small; I do therefore further
 confess my self guilty of all
 those sins, either by act or in-
 clusion of all those sins, for
 which thy Sonne did suffer, and
 more I cannot confess; for he
 dyed for all, for all the sines of
 almen. Now give me a sense, as
 thou haft given me, of a sight of
 these sines; Let every one lye
 heavy upon me, that I may be
 weary; and let this greatnessse
 give me grace to come to thee,
 and comming, give me ease.

I come to thee in this repe-
 nance, and smite my brest, and
 say, God be mercifull unto me
 a sinner; O come thou to me in
 this

thy promise , and say , Thou
haſt put all my wickedneſſe out
of thy remembrance : I come to
thee in this confeſſion of Re-
pentance and ſay , I haue ſinned ;
Come thou to me in thy ab-
ſolution , and ſay , Thy ſinnes are
forgiuen ; Pardon , oh pardon
my preſumptions , and cleaſe
me of my ſecret faults : I come
to thee in this reſolution of re-
pentance , & preſume thee , I will
ſin no more ; Oh , come thou
to me , Come thou into me by
the holy Spirit , and enable me
to accomplish it in my true en-
deavours ; Come into me by
the grace of Charity , and give
me a heart to give to the poore
alwayes , as I am able , and to
forgive all men , as I deſire to
be forgiuen of thee ; Come into
me by the gift and grace of
Faith , and give me a heart to
believe , That that *Yeſus* which
was born of the virgin *Mary* is
the true *Christ* ; That that *Ye-*

son Christ came into the world
to save hindry and particularly
my self, he chesceth all sin-
nes; That I may believe he
did die for my sinnes; That I
may in the blessed Communion
believe the Merits of his Life
and Death are conveyed to
every faihfull Communicant,
of which number make me one,
by fixing the eye of my Faith
upon thee o God the Father,
setting apart thy Sonne to be
the Sacrifice for my sinnes, as I
see the Minister set apart Bread
and Wine to be a Sacrament;
By fixing the eyes of my Faith
upon thee o God the holy
Ghost, sanctifying the humanity
of Jesu Christ to be a sacri-
ficer for my sins, as I see the
Minister Consecrating the
bread and wine to be a sacra-
ment; by fixing the eyes of
my Faith upon thee o Jesu
Christ, to set thy body broken,
and crucified, and thy blood

ed.

shed for my sinnes , as I see the Minister breake the bread and powre our wine ; By fixing the ey of my faith upon thee o holy Trinity , and reaching the hand of my faith unto thee , and from thee receive the body and blood of Jesus Christ at the same time , I receive from the Minister bread and wine .

An : when thou hast done all this , yet leave me not , but give me more grace yet , even the grace of true thankfulness , that I may with *Zacharias* i.e. this Saluation give a faire part of my goods unto the poore ; that I may with King *David* stirre up my Soule to praise the Lord for all the benefits he hath done unto me ; that I may with *Lot* persevere till I come to Zoar ; that I may with *Elias* in the treneth of this food goe up to *Horeb* , the Mount of God , to Heaven , the Throne of God ; And all this , O God , and what-

soever else is needfull, I beg of
thee for the Lord *Jesus Christ*
his sake, In whose remembrance
I doe (this day) Communicate
and in whose Name I further
call upon thee as he hath taught
me in his holy Gospell, saying

Our Father, &c.

*A Meditation upon the Form
of the Sacrament.*

TH E Communion is a
hand againe, my Soule
Thy last Meditation was of the
Matter, the Materiall partie
the Sacrament; and in the end
of that Meditation, thou didst
find, That thou haddest not re-
ceived any more then the shell
Bread and Wine, never the ke-
nall of the Sacrament, the Body

dy and Blood of Jesus Christ ;
How is it now ? Diddest thou
receive it last time ? Is Sinne
dead, and Grace revived ? Are
the thoughts of thy heart more
heavenly ? are the words of thy
mouth more holy ? are the
works of thy hands more re-
ligious then before ? O God,
my case is miserable ; for I
cannot say so : My heart hath
rooted uncleane thoughts, my
tongue hath uttered unseemly
words, and my hands have
committed ungodly works
since, even since I last received ;
and yet (blessed be thy Name
for it) I finde an alteration ;
For these things though I have
done, I have done them with a
great deale of Reluctancy ; and
now, me thinks I finde an ear-
nest desire to relinquish them
all ; They shall rather be done
upon me hereafter, if so they
must be done, then done by me,
so they shall not be done, I will

be a meet patient hereafter, and never an agent againe in sinne: So I say, and that I may so doe, I thus addresse my selfe to Meditate upon the forme of the Sacrament, and see what I can gather from Christ's *Accipit, benedixit, fregit, dedit, & dimit*. Christ took, blessed, brake and powred out, gave, and said: These five containe the forme of the Sacrament, and confine thy Meditation for this time.

i. He took.

And first for *Accipit*, he took what canst thou take out of that? or rather, what canst thou not take out of that? Canst thou not take out a lesson of thy miserie, of Christ's Mercy? Look well into the word; it is *επιλαυφασθαι*, and that implies thy flight from Christ, and Christ's pursuit after thee; So great was thy misery, that thou fleddest, and fleddest from Christ: Misery this was, and a great

greater; Misery and danger both to Misery, because thou fleddest from Mercy, and danger because thou fleddest from safety: For no Mercy to cure thy Misery, no but from God through Christ; no safety to rescue thee from danger, but with God in Christ; And above, thou fleddest from both, from safety in eating of an Apple, and from mercy in hiding thy selfe in a fig-tree; And here it thou haddest lain still, if God had not fled after, and pursued. And he overtook, and took thee too; He fled after thee first with his word, *Vies, where art thou?* and then he sent after thee by his Prophets, Return, return, for why wilt thou die? and when this would not serve, when He came after thee himself, got him self a Body, & occupied, and took; He took bread, and that signifies His taking thy Flesh. O God, what is man,

Gen. 3.

Ecles 18.

that thou hast such respect unto him, or the Sonne of man
that thou shouldest so regard him? One cast of thine eye had
been more favour then I could have deserved; one call of thy
mouth, a greater grace then I could have requited; but to take,
to take me, This is beyond all expression, and all that I can say
of it, is, Because thou haddest a
favour unto me; O vouchsafe
me this favour in the favour of
that, to take thee; not only the
hem of thy garment, but also thy
blessed body and blood: Thou
fleddest after me, when I fled
from thee, to take me, and why
should not I doe so too? pardon
my boldnesse, ô God; I will,
though thou flyest from me,
sle after thee, and never give
over untill thou blesse me, and
adde blessing to blessing; This
to That, to take thee, thy body
and blood, as thou diddest take
me, as thou diddest take bread;

For

For the Bread thou diddest
take was thy self, thy Body, and
the Wine was thy Blood; So
thou sayest, *This is my Body,*
This is my Blood; and so I be-
lieve; and according to my
faith be it unto me.

And that my Faith may not
prove presumption; as thou
diddest when thou diddest take,
so will I before, and when I
take; Thou diddest *Eὐλογεῖν*,
Blesse; and *Eὐχαριστεῖν*, give
thankes; Blesse thou diddest by
praying; That whereas the
bread and wine, which thou
diddest take, had of themselves
nor virtue, nor power for that
speciall use, as to be thy body
and blood, it would please God
to send such a blessing upon
these consecrated Creatures, as
that they might be effectuall to
seale to our Redemption, which
was wrought by thy body and
blood: And when thou haddest
done so, thou diddest then give

i. He b'effed

thankes that it was so. And so
do I blesse ; and beseech thee
O God , to send such a blessing
upon these Creatures of Bread
and Wine, that when I do take
them, I may also take with
them my Saviours Body and
Blood, and all the merits of his
Passion ; And then shall I give
thankes , and such thankes as
thou wilt accept ; by living to
thee in holinesse and righteounes-
esse all the dayes of my life.

3 Hebrews.

Lesse thanks then such I can-
not give, because of Fregit; That
which Christ did take & blesse,
he brake and powred out, even
his own body and blood upon
the Croffe ; And shall not I
break my body , and shew my
blood (if need be) for thee?
Behold, O God , I doe break
breake off my sinnes by Repen-
tance and workes of Mercy , I
breake my sleepe by watching
and prayer , I breake my heart
by griefe and sorrow , I break
and

and bruise my Spirit with heed
and care; Grieving with my
Heart, that my sinnes were so
great; As for my Saviour so
so great torments, and heeding
with my spirit, that I may preſe
him no more with ſinnes, as a
Carr with Sheafes.

Did I say, I doe breake my
heart, and bruile my ſpirit? O
God, I ſhould have ſaid, I
would, but I cannot; my heart
is hard, and it will not breake;
my Spirit is heavy, and it can-
not watch; Doe thou, o God,
take both into thine own hands
my Heart and Spirit, both;
Break my Heart, and bruile my
Spirit, and deſpife not ſuch a
Sacrifice; Suffe not my Heart
to give over forrowing, nor my
Spirit watching; Suffe not
mine Eyes to ſleep, nor mine
Eye-lids to ſlumber, until I
doe to rie, as Christ to me,
Give thee my ſelue, as Christ
gave me himſelfe, when he gave
me Bread.

Thou

Amos 2

4. He gaveth.

Thou gavest him, so thou
diddest love the world; and he
gave himself, so did he love me;
He gave himselfe to me, and for
me; For me upon the Crosie,
and To me in the Sacrament;
and, than such a gift so given,
nothing freer: Nor doe I look
by my sorrow and care to
earne any part of my Salvation,
but onely by that Feare and
Trembling to work out my
Salvation, and make it as sure
as a Deed of Gift.

And for that Gift to me, I
give my selfe to thee; my selfe,
and what is mine; My selfe, in
Devotion from sinne, and Re-
solution against sinne; And
what is mine, in Almes to the
peore; my crummes of bread,
and cups of drinke to the poor
I will give, since He gives me
the bread of Life, and blood of
Atonement; And my selfe to
thee, not to enrich thee, but to
be enriched by thee, in obeying

and

and believing what he said,
Take, Eat, This is my Body;
Drinke ys all of this, This is my
Blood.

He said, and I doe, Take and
Eat, Take and Drinke; He laid,
and I doe believe, This is his
Body, This is his Blood.

5. He said.

That my eating and drinking
may be acceptable to thee, I be-
seech thee to renew my obedi-
ence, that I may eat hungerly,
and drinke thirstily, and be sa-
tisfied: That my believing,
This is his Body, This is his
Blood, may be comfortable to
me, I beseech thee to strengthen
my Faith, and say unto my soul,
I am thy Salvation.

That both these may be both
these, I beseech thee for a con-
tinuall supply of grace, that I
may live in this obedience, and
in this faith, and so die to sinne,
and live to righteousness, that
I may be saved through Jesus
Christ, Amen.

In

In whose blessed name and
words I further call upon thee,
as he hath taught me, saying,

Our Father which art, &c.

The third Prayer.

Ps 51.5.
O Most gracious God,
though I am unworthy
to come under the roose of thy
house, for no uncleane thing
should enter there, and I am un-
clean, unclean by my birth, so
I was conceiv'd in sinne; un-
clean by my life, for I have con-
tinued in sinne: Though I am
more unworthy to receive thee
under the roose of my Soule,
for holy things are for holy
Soules, and I am unholy; un-
holie in my shoughts, for they
are carnall; unholy in my
words

words, for they are vaine; un-
holy in my workes; for they are
wicked: Though I am most
unworthy to entertain the bles-
sed Body and Blood of thy
Sonne, and to receive the be-
nefites thereby purchas'd, even
the Forgivensse of my sinnes,
the Adoption of me into thy fa-
vour, and at last; a full posses-
sion of thy Glory; for such pearls
are not for swine, such bread is
not for dogs; yet like a dog I
have returned to the vomit of
of my sinnes, and like a swine
to the mire of my pollution; and
in a true sense hereof ac-
knowledge my selfe unworthy;
and so unworthy, that I shoulde
not dare to come, if I had not
encouragement in thy comfor-
table promise to all sinners, that
thou desirest not the death of
any, but that all shoulde returne
and live; In thy mercifull pra-
tice towards great sinners,
such as were the woman taken
in

Ezech. 18.

Mat. 8.

in Adultery, the Publicane at
the receipt of Custome, Mary
Magdalene possessed with seven
Devils; the Thief upon the
Grosse, and many more; And in
thy loving Invitation to all
weary, heavy, and laden sinnes
to come unto thee; and receive
eate; by all which I am embol-
deled to come; In this hope I
come; and comming as I am,
with my whole heart and soul
I beseech thee to make me a
worthy Receiver of this blessed
Sacrament, in giving me what
thou dost require of me by this
Covenant, namely, Knowlidge
to discern the body and blood
of thy Sonne. Repentance to
bewaile my sinnes, for which
his Body was crucified, and his
Blood shed, and Faith to apply
them to my everlasting confort;
and as a testimony that thou
hast given me these, give me also,
I beseech thee, Charity to
all men, and obedience to all
thy

thy Commandements and perseverance therein to my lives end : This thou requirest ; This I cannot doe, unlesse thou givest and assistest ; Give o blessed Father, give me I beseech thee this Faith, this knowledge, this repentance, this charity, this obedience, and this perseverance, for his sake, whom thou gavest for me, and offerest to me, *Jesus Christ, Amen.*

A Meditation upon the End of the Sacrament.

THIS last Meditation was of the Forme of this Sacrament, and therein thou madest large promises ; How justly thou madest them, and how justly thou art bound to performe them, thou mailest see in

*The End of
the Sacra-
ment.*

in the End of this Sacrament, which shall be the scope of thy present Meditation; The end follows the Forme in Action, but it goes before the Forme and Matter, and is first of all in intention: For, *Finit est propositum quoniam finis: omnis;* For God gives Being, the End is well-being to all actions, and to this which is the action of all actions: God, and the Jewes, and *Iudas* did all concurre in Christ's passion; They had all their Ends; and their severall ends made this one Action severall; *Iudas* was covetous in his, the Jewes maliciou in theirs, God only gracious in his end: And so, if thou goest to this Sacrament for custome, as some doe, that come once the year; or for fashion, as others doe, that come once the month, that they may doe as their neighbours doe; or for feare, as some others doe, that conic
hrice

thrice the yeare, to avoide the
penalty of the Law; Well thou
madest be called a customer to
Christians, or a neighbour of
Christians, or a slave of Christi-
ans; but a Christian thou art not;
For this Sacrement to Chri-
stians is a Communion, but to
them a Separation; No Eucba-
rist, this, This no participating
of the Lords body to any, but
to them that Due this, nor to
thy selfe neither, unlesse thou
Doe this in remembrance of
Christ.

That is the End Christ him-
selfe sets down, saying, *Hoc fa-
cere in meam commemorationem,*
Doe this in remembrance of
me: Hoc facit; Doe this, will
serve for *Compelle intrare,* Com-
pell them to come in: *In moam*
commemorationem, In remem-
brance of me, will serve for
Quomodo buc intrasti? How
camest thou in hither? Doe this,
will make thee goe, if prepared;

Luke 22.
19.Luke 14.
23.

In

*In remembrance of me , will
keep thee back if unprepared ;
If thou goest naked , thou hast no
part in Christ : If thou goest
unprepared , without thy wed-
ding garment , thou shalt be
bound hand and foot , and cast
into utter darkness.*

Well then , That thou mayst
have part in Christ , *Doe this ;*
But withall , That thou mayest
not be bound hand and foot ,
and cast into utter darkness ,
*Doe this in remembrance of
Christ.*

*And first , Doe this ; If thou art
a Minister , Doe this in imitation
of Christ ; If thou art one of
the people , Doe this in imitation
of the Disciples ; Be thou Mi-
nister or People , Nay , be both ,
Minister and People , both must
be doing , neither must be idle ;
For if both be not Doing , and
Doing this , It is no Communi-
on ; If the Minister be doing ,
and the People Doing no-
thing ;*

**Doe this.*

thing; or if they Doe facere, yet if they Doe not hoc facere, it is but a private Mask, and that is a plain perversion of Christ's institution, For Christ's institution requires not onely facere, but also hoc facere, not only to Doe, but also to doe this: If thou be a Minister, thou must doe this, Doe this precisely that Christ did; Take the Elements, the same Elements, the same in Nature, & the same in Number; When thou hast taken them, then thou must use them as Christ did; Thou must Consecrate them with a blessing, and with a thanksgiving; With a blessing, that they may become the body and blood of Christ in use to thee; and with a thanksgiving for the Remission of sins thereby.

And then again, thou must Doe this; what thou hast consecrated, thou must distribute, and distribute the whole, and with-

withhold no part; nor the Cup,
For Christ gave the Cup; and
so did the Church of Christ for
many hundred years after: but
now the Church of Rome doth
not this; and therefore is not
the true Church of Christ, (not
to ax, if vera;) and all such
Doctrines of the Church of
Rome, I pray God keep out of
the Church of England, that
the Church of England may for
ever continue the true, and
true dealing Church of Christ,
and Doe this.

Doe not thou believe that
concomitancie is a true answer;
For it is an idle shife, and the
best that may be made of it, is,
The people receive Christ glo-
rified, and the Minister only re-
ceives Christ crucified; But Re-
mission of sins is by Christ cru-
cified; and particularly in his
blood; For without blood
there is no Remission of sins;

But thou art no Minister, it
may

may be; Thou art one of the people; and therefore Thou must do this in imitation of the Disciples: As they did; so must thou; thou must take bread and wine consecrated and distributed; and to adore them superstitiously, and pray to them; nor to profane them atheistically, and swear by them; but to feed upon them with thy soul and body: And so early as in thy body, as the Capernaites did; not only with thy soule, but with both, soule and body; because thou consistest of both, soul and body, and hopest to have both soule and body preserved to everlasting life; through Jesus Christ, who says to thee, *Doe this in remembrance of me.*

And behold, o blessed Jesus Christ, I am preparing to doe this in remembrance of thee; but I cannot doe this without thee; who diddest this forme; To thee therefore I come for the

*In remem-
brance of
mee.*

Grace

Grace of Remembrance, that I may remember, 1. The Agony of thy Soule, 2. The Apprehension of thy Body, 3. The Appearance of thy Person, 4. The Arraignment of thy self, And 5. thy Execution upon Mount Calvary : And by the Agony of thy Soule, I beseech thee give me an heaviness in my soule for my sinnes, which put thy soule into that Agony ; By the Apprehension of thy Body, give me a true apprehension of my sinnes; By the appearing of thy person, give me grace to lay them open before the person of thy Father ; By the arraignment of thy selfe, give me grace to arraign my selfe worthy of Death ; And for the Merit of thy execution upon Mount Calvary, give me the Merit of that execution. my Absolution, in the vallie of Iacobepha, or where else soever the judgment

ment be; and Faith to believe
this, when I Doe this in re-
membrance of thee, Jesus Christ,
blessed for ever, Amen.

1. And I desire, i. when I
Doe this in remembrance of
thee, to remember thy Agony;
and what was thy Agony, ô
blessed Jesus? Thou wast very
sorrowfull, and grievously
troubled; Thy soule was hea-
vy even to the death: How?
Thou sorrowfull? Thy Soule
heavy? Why, Thou art the
Sonne of Righteousnesse; and
not the Sunne of comfort shine
upon thee? Thou art the com-
fort of every Christian soule;
and thine own soule without
comfort? Yes, so it was; Else,
why diddest thou ingeminate
that Prayer; Father, if it be pos-
sible, let this Cup passe from
me: and thou diddest not heare
Nathans Transfusio, The Lord
had taken away thy Afflicti-
on; but rather *Jobs Absitudo*,

In remem-
brance i. of
thy Agony.

Mat. 26.36
Mar. 14.13

Mar. 26.
39.42.

Luc. 22.44

Benedictus
Benedictusd. d. M.
My Christ
was heavy.

The Lord bath taken a way thy Comfort; Else, why was the effect a sweating drops of blood? and those not guttæ, but grumbæ, not small, but great drops? Non solum oculis, sed in membris omnibus florisse vide-
ris, "Thou diddest not onely weep tears of water from thine eyes, but every part of thy body did weep tears of blood."

But why diddest thou do this? Why was thy Soule heavy, Must I remember this too, I could remember the Quid re-
ry well, That thy soule was heavy; but to remember the Quare, why thy soule was heavy, O, this goes to my soule; For therefore was thy soule so heavy, because the stones of my soule lay so heavy upon it; and is it not a grieve to my soule to remember that? Because by the sweat of sin I had condem-
ned the world; therefore didst thou in the sweat of blood; re-
deem

from the world ; and is it not am-
azing to remember this ? and I
boast thee to make the remem-
brance of this yet more heavy
upon my soul ; make it so heavy,
that it may press tears from me,
and drops from thee ; See o Jesus, I
do weep, and would faine weep
more, and so long, until I see my
kins apprenged with thee ;
which is my second Remem-
brance when I doe this.

And what wasthy apprehensi-
on & blessed Jesus ? Why, It was
reacherous, For thy Discipledid
it, It was ignominious and dis-
gracefull, For it was with
Swords and Staves ; And it was
violent, For they did rye thee
soul and body ; haue Dury was defor-
med of you, and this chevyt was offered
on it, resistance could not be imagi-
ned, and greater violence could
not bee used, greater grace was
never done by any, and greater
diligence was never done to any,
than what ever Master more kinde
leemeth thee Q. 2 then

2. In re-
membrance
of thy ap-
prehension.

then Christ? was ever Servant
more perfidious than *Judas*?
was ever Man more meek then
Christ? were ever people more
savage then the Jews? was e-
ver Lanibe more gentle then
Jesus? and was ever Beast
more haltered then he? Yet,
what needed such a band, if he
would use no violence? and if
he would exercise his power,
what could such an army doe?
Remember this o *Jesus*.

Why Christ
w. is appre-
hended?

And I doe Remember why
this was done too; I was per-
fidious to God, and therefore
Judas to thee; I was disgrace-
full to my profession, and
therefore the Jewes used thy
Person disgracefully; I was fast
bound with sinnes, and there-
fore thou with cords; Thou
couldest as easily have preven-
ted *Judas* his Treason, as pro-
dicted it; Thou couldest as ea-
sily have shunned the Jewish re-
proach, as abide it; Thou
couldest

couldst as easily have broken those bands, as Sampson wyths; But then my treachery and ig-nominie had been still in Gods remembrance; I had then been still bound with the cords of my sinnes: So I apprehend my sinnes as the principall, and Judas and the Jewes but as accessaries of thy apprehension; and therefore weep not for them, For it is in vaine, nor for thee, For thou forbiddest it: but for my selfe, and my sinnes; and will not forbear weeping, till I appeare before thy Father without my sinnes; as Thou diddest appear before the High Priest for my sins: which is my third Remembrance of thee when I Doe this.

And where was thy appearance? what was thy usage? Thy usage was most injurious, thy appearance was most indecent: They scoffed thee with their tongues, They buffeted thee,

3. In re-
membrance
of thy ap-
pearance.

thee with their hands ; so strike
the harder, with thier fists ; and
to lay on loades, and make art
membranies, with herte stobs.
Thou who holdest the Heaven
in thy hands, art beaten with
the hands of Men, blacke and
blue with thier fists ; and so far
if any blood were left after
thine Agony, they fletched
blood from thee with their
rods ; and that which addes, is
the high Priests presence, which
should have been a Sanctuary
to the Innocent ; And to make
up thy Mistery compleate, Be-
fore Caiaphas, a mortall and a
sinfull man, is the Judge of
the whole world made to ap-
pear.

This I remember, and will
when I doe this ; Then shall
my sinnes appear, I doe now,
and will then make an appear-
ance of my sins ; but now, and
then, I will confesse them with
tears in mine eyes, and heavi-
ness.

nesse in my soule; My sinne wherein I was conceived, and my sinnes which I have committed; which I committed before, and my sinnes which I committed since I last received; For notwithstanding my faire promises, I have made foule repulses against thee by rash Oaths, against my selfe by fearfull imprecations, against my neighhours by foule Concupiscencie; and griping covetousnes, agaist thy other Creatures by gluttony and drunkernesse: And this, and all this, and a great deale more I have done, because I did not remember thee; For if I remember thee, and thy Agony, can I doe this, and sinne? what renew my sins, which put thee into that Agony? If I remember thee, and thy apprehension, can I doe this, and sinne? what renew my sinnes which caused thy apprehensions? If I remember thee

and thy appearing before Cain
pbm, can I doe this, and sinne?
what, renew my sinnes against
thee, which caused thee to ap-
peare before him, that my sinnes
may not appeare against me for
my Condemnatiō, but only for
my Humiliation; O, let me Re-
member thee when I Doe this,
that I may not doe this, and sin
any more against thee, lest my
Arraignment prove me not on-
ly worthy to dye, but unwor-
thy to live.

4. In remi-
brance of
thy Ar-
raignment.

4. It is my next Considera-
tion, when I Doe this in Re-
membrance of thee, to remem-
ber thy Arraignment ; and I
will Remember how false thy
Accusation was, how saucy thy
Accusers, how unjust thy
Judge : So saucy thy Accusers,
that they call thee Fellow ;
Fellow, not socially, but con-
temptuously ; *This Fellow*, as if
not worthy to be their Fellow ;
And yet thou art the Sonne of
God ;

God; But why then wouldest thou be used as a servant, and not fit to be their fellow? why, but that I might be made the servant of God, and a fellow for the Angels of God? Nor will I hereafter wonder, nor distaste what men call me, since these Knights of the Post called thee Fellow.

For, their Accusation is as unjust, as themselves saucy; for they accuse thee as a Schismatick against the Church, and a Rebell against the State, perverting the Nation, and forbidding to pay Tribute unto Caesar.

A likely thing, that thou who camest to save that which was lost, wouldest lose that which thou camest to save; That thou who camest to gather us together, wouldest scatter us alander; That thou who camest to make us all one Body, wouldest make us all contrary.

Members; That thou who
causest to make us all Appositive
and Canonical, wouldest make
us all Oppositive and Schismati-
cally; That thou who camest to
convert the people, wouldest
pervert the Nation; That thou
who observedst the Customs of
the Country, wouldest have no
resist the Discipline of the
Church; I doe remember this, &
Jesus; and will will remember
that they who doe, or teach o-
therwise, are perverters of the
Nation, as I do, when I do this
in thy Remembrance, Remember
this Accusation is false, and
the other no truer. For thou
wert no Galonite, to deny Qua-
Cesari, and call Tribune Execu-
tion; Thou wert no no Heretic,
to give Qua Dic Cesari, or
to make Religion policy; Nor
will I be any Anabaptist, and
think God & the King Aemak
are incompatible; but what
the King demands, he shall have
it;

it; and so shall God what he commands; The King my goods and body to doe him service; God my soule and body in his service; the lowest prostration of my Body kneeling; and the lowest prostration of my Soule, laying my hand upon thy Head, when I doe this in remembrance of thee, that I may be righteously discharged, as thou were falsely entited; that I may be righteously acquitted, as thou were unfaſtly condemned and executed.

5. It is my last Consideration when I doe this; And how shall I remember this? how, but by Repentance, and putting my finnes to death; because my finnes put thee to death? but by Repentance, and forsaking my finnes, because my finnes put God to a forsaking of thee? Sufficieth confessione, non solutio[n]e universis but by Repentance, and exclai-

mine

ming against my sinnes, because
my sinnes put the people to ex-
claime against thee? but by Re-
pentance, and breaking my
heart, because my sinnes stab-
bed thee to the heart? but by
Repentance, and washing my
hands and feet, because the sins
of my hands and feet nailed thy
hands and feet to the Crosse?
but by Repentance, and uncovering
my head, because my sinnes cov-
ered thy head with a
Crown of thorns? but by Re-
pentance, and covering my
mouth, because my sinnes o-
pened their mouth to spit upon
thee? but by Repentance, and
condemning my Heart to per-
petuall sighs, my Thoughts to
continual penitenesse, my
Eyes to teares, and my sinnes to
eternall banishment? Oh that
mine Eyes were fountaines of
teares to bewail those sinnes
which put my Saviour to these
tormentes; and joyne to my Re-
pentance

penitence Faith, that I may believe and have the forgivenesse of my sinnes in thy *Consummation*; and joyne to my Faith Love, that I may love thee and thine, and give my selfe to thee, and mine to thine ; and joyne to my Love Thankfulnesse, that when I take the Cup of Salvation, I may call upon the name of the Lord : *Amen.*

I.

*Upon thy Name I call, now I
am going, and say,*

O God, who hast invited me to thy Table, prepare me for thy Table ; Having prepared me, fill me ; having filled me, save me ; having saved me, gloriifie me, through Jesu Christ, *Amen.*

II.

*Upon thy Name I call, now I
am come, and say,*

O

O God, to thy Table I am come, how unworthy thou knowest; and I acknowledge, and in the sense of my unworthiness should despair, but that I am fully persuaded all my wants are abundantly supplied in the satisfactions of my Saviour *Jesus Christ*; In whom I trust I am come acceptably worthy, though of myself I know I cannot come perfectly worthy; For I am sorry for my sinnes, for I thirst for thy grace, for I believe thy promises; for I love thy members; and beseech thee to give me knowledge in thy mysteries, and renew my Repentance, and confirme my Faith, and perfect my Charity, and sharpen my Thirst, and increase my Knowledge; that receiving in love, I may be loved of thee; that receiving in faith, I may be justified by thee; that receiving in knowledge, I may discerne Christ's Body; that thir-

shirfting after thy Grace, I may
be filled with thy righteousness ;
that repenting for my sinnes,
my sinnes may not be imputed,
but forgiven through Jesus Christ. Amen.

III.

Upon thy Name I call, now I
am receiving, and say,

O God, the Bread is broken,
and the Wine is pouched out,
and I remember Christs Body
was crucified, and his Blood
shed ; so, let me shedi teares,
and breake my Heart : The
Minister gives, and I take Bread
and Wine ; Doe thou give me,
and give me faith to take, the
Body and Blood of : Jesus
Christ : My Soule is too nar-
row to entertaine him ; but doe
thou enlarge my Soule, and it
shall containe him ; I am un-
worthy he should come under
my roofe ; but let him come,
and welcomē ; and with him,
bring

bring salvation into mine
house : Amen : Now bath I
you for yonder day sent to Eliz
abet you to IV. v. 22. v.

Upon thy Name I call, now I
am going away, and say,

O God, now I have received
this heavenly food, I beseech
thee to confirm me in my holy
purposes, which thus answer
thy holy deuouts : Thou hast
given thy Sonne to me, and I
give my selfe to thee ; Thou
hast given thy Sonne for me,
and whensover thou wilt, I
will give my selfe for thee ;
Thou hast fed me with Angels
food, and I will lead an Angels
life : But ô presumptuous
wretch that I am ! I cannot
give my selfe to thee, unlesse
thou draw me, I am so heavy :
I cann't give my selfe for thee,
unlesse thou strengthen me, I
am so cowardly : I cannot lead
an Angels life, unlesse thou
affit

assist me, I am so earthly : I beseech thee therefore, draw me, strengthen me, and assist me, that in the strength of this food I may faithfully finish my course, in knowing and doing thy will ; and when I have finished it, receive a Crown of Glory, and everlasting drink new wine in thy Kingdome, through Jesus Christ our Lord, Amen. In whose name, &c.

Our Father which art, &c.



MEDITATIONS
after the
Communion.

March 26. 30.

*And when they had sung an
Hymne, they went out to the
Mount of Olives.*



Lessed Saviour,
what holy sta-
tions diddest
thou obserue?
From the
Mount to the
Temple; from the Temple to
the Mount againe: In the
Cham-

Chamber (In stead of the Temple,) shoul were but even now
preaching, & administering the
holys Sacrament, and now shou
me going to the Mounts to pray:
So shoul my whole life be no-
thing els but hearing thee, to ob-
serve thee exp[re]ssing thee to hear
me; So is my whole life nothing
but receyving thy blessings at
Churche, and shall it be any
thing, but a praying shoo for a
continuance of thy blessings
to me at home. At Churche
I have been, and there I have
received thee, thy blessed Body
and Blood, I durst not come
out till I had sung an Hymne;
nor dare I doo otherwise,
though to me out, then con-
tra a Psalme of Thanksgiving
unto thee will praise thee with
my soule, for thy blessing my
soule with thy Body and blood;
I praise thee with the calves of
my lips, for blessing me with the
kisses of thy lips; I praise thee
with

with my Hands, for blessing me
with the prints of thy hands,
I blesse thee with all that is
within me, for thy blessing me
with all that is within thee, thy
heart-blood; and now never
to trample that blood under
foot again; Thou hast washed
me, and I will never despise my
self againe: I am made whole,
and I will sinne no more: That
I may not, or if I doe, I am
come to the Mount of Olives,
and beseech thee to annoynct me
with the oyle of thy Mercy, to
fumple me with the oyle of thy
compassion, to strengthen me
with the oyle of thy grace, that
I may both slip out of my Ad-
veraries hands, and also over-
come him, and his temptations:
For what else is this Mount an
Heiroglyphick of, but thy
Mercy and Compassion? and as
of thy mercy a signe, so of mine
a motive; and I will diffuse this
oyle from this Mount; and for
thy

thy mercy to me , my mercy to
the poore ; This by way of
thankfulness to thee I give to
them ; would God I had more,
and more I would give to
them : and more then my
selfe , if I had more , I would
give to thee . But having
neither more for them then
this , nor more for thee then
my selfe , I beseech thee to ac-
cept these Sacrifices ; and so
shall the remembrance of my
frances deare expiation keep me
in a perpetuall obedience ; To
which say Amen my blessed Je-
sus.

And

the march to me, my march to
the books; This by way of
Luke 17:11-19.

*And one of them when he saw
that he ran before him, turned
him back, and with his lou-
d voice glorified God; and
fell downe at his face at his
feet, giving him thanks,*

*And I dream I do less then
this Samaritan; I wish I
could do more; he receyed
a farre lesse benefit then I, and
therefore I owe a farre greater
thankfullnesse then he; He was
cleansed of a Corporall Lepro-
sie, I of a Spirituall; He of a scurf
upon his body, I of a scury in
my soul; He at a cheaper rate &
by an easier price, two birds, a
little Scarlet, Cedar and Hys-
sop; but I by blood, by the
blood, by the precious and inva-
luable blood of Jesus Christ*

the

the sonne of God; And yet I by
in easier means ; for he was
cleansed by a legall obedience,
by an evanglicall Faith, and
all these challenge a greater
thankfulness from me, then him;
I acknowledge i. o God, and
with I could perform a greater;
such as I can , I doe ; I turne
back, back from all my sins, and
back upon all my sins ; and see-
ing my selfe healed of such , so
great, and so many sins, by such
and so great a price, I vow unto
thee , as the first part of my
thankfullnesse, to have no more
to doe with sin while I breathe,
unlesse it be to turn back upon
it with a holy indignation, and
to turn back from it with a ho-
ly resolution ; and further,
with the loues of thy selfe I can , I
glorifie thee with my soule and
all that is within me , with my
body and all that is without me
I praise thy holy name ; I fall
downe a shyfear, as unwealhy

to behold thy face; and this
humble and hearty thankfulness I render thee for this inc-
estimable benefit; of cleansing
me; and beseech thee to accept
of it, until thou doest give
me the perfection and consum-
mation of this benefit, even a
translation into heaven, there
to beare a part in the Angels
Anthems, honour and glory to
him that sits upon the Throne,
and to the Lambe at his right
hand for ever and ever, Amen.

Communicant

I am Instructed.

Question.

WHO is the Author of
this Sacrament? Ans. The Lord Jesus, Mat.

Anf. The Lord Jesus, Met

26. Q. Add therefore let us
highly esteem the Sacrament.

Ques. When did Christ insti-
tute this Sacrament?

Ans. In the same night he
was betrayed; and therefore let
us lay hold on every opportunity
to receive this Sacrament.

Ques. In what did Christ in-
stitute this Sacrament? or what
is the inward matter of this Sac-
rament?

Ans. Bread and Wine; Bread
to strengthen and to sanctifie
us, Wine to cure & to comfort
us; bread and wine, so unite us
all in love.

Ques. What doth the bread
and wine signify? or what is the
inward matter of this Sacra-
ment?

Answer. The body and blood
of Christ; bread signifies his
body, wine signifies his blood;
The breaking of the bread sig-
nifies his crucifying of his body;
the pouring out of the
R wine

1 Cor. 11.
23.

wine signifies the shedding of his blood.

Quest. How did Christ institute this Sacrament? or, what is the forme of this Sacrament?

Answer. The forme of this Sacrament consists in five things, 1. Christ took bread and wine, 2. Christ blessed bread and wine, 3. Christ brake bread, and poured out the wine, 4. Christ gave bread and wine; v. Christ said, This is my body, This is my blood.

Quest. Wher unto we receive this Sacrament so long, what is the end of this Sacrament?

Answer. In remembrance of Christ, and to shew forth his death.

Quest. How must we receive this Sacrament? How for Manner? How for Gesture?

An. For manner, we must receive it worthily; for gesture we must receive it humbly.

Quest. What must we do there-

we may receive is worthily?

An. We must examine our selves, 1 Cor. 11.

Ques. Whether confess this examination?

An. We must examine our selves in these four particulars.

1. We must examine our re-pentance, whether we confess, grieve for, hate our sins, and are resolved never to commit them again.

2. We must examine our love; whether we have made reparation to them that we have wronged, and forgiven them that have wronged us; whether we desire reconciliation with all men; and whether for so rich a gift from God to us, we will give to we are able freely and richly to the poore.

3. We must examine our faith; whether we believe Jesus Christ is the true Messias, whether we believe he did dye for our sinnes, and hath made a perfect satisfaction for them; whether we

R. 3. believe

believe the Merits of his death shall be conveyed so as in this Sacrament. 4. Wee must examine our knowledge, whether we can discerne Christ's body in this Sacrament, and acknowledge his presence there; nor carnall presence to our sense, but his spirituall presence to our Faith.

Quest. What must we do when we may receive this Sacrament humbly? Must we kneel?

An. I doe not conceive kneeling necessary, but I conceive expedient; such gesture of body must be used, as may best excite the soule to, and best express the humility of the soule; The common gesture of the Church is our best example.

Quest. When must we receive this Sacrament?

An. In the morning; Christ's Institution of it at night, was essentially, but only an accidental part of this Sacrament.

Quett. Must we receive it fasting?

A. It is not simply unlawful to eat ; but it is certainly expedient to fast.

Quett. What is the benefit of all this ? what get we by it ?

Answer. Remission of sins and everlasting life ; And so may this Sacrament be to us all, Amen.

R. 3 A



MEDITATION of Childe-bearing.



O W art thou
bound to bless
God ô my Soul
Thou art his
Handmaid, and

He hath looked
upon thy affliction, and taken a-
way thy shame ; and in that
blessing addes another , In re-
membring thee of thy sinnes:
Barrenesse was thy affliction,
thy shame ; *Hannah* called it
affliction ; and *Elizabeth* cal-
led

I Sam. 1.
11.

Luc. 1.25.

let it shame or reproach us. This affliction, and this reproach thou hast undergone; and loe, now God is taking of it away: for thou art with Childe; with Childe, which of all temporall blessings is the greatest, of all sublunary honours the sublimest; the sublimest honour, and the greatest blessing that God imparts to woman-kinde.

True it was that Penninab said, He was better then ten Sonnes; and so is my Husband better to me then many Children; But yet, the happinesse of Marriage is not consummatare without Children; It was the chiefe end; why God created Male and Female, To be fruitfull and multiply, and re-replenish the earth; so at the worlds first Creation; and so againe at the first Renovation; Be fruitfull and multiply, and replenish the Earth: Rachel therefore did well to desire Chil-

1 Sam. i.

Gen. 1. 27,
28.

Gen. 9. 1.

Gen 30.1.

Gen. 30.
23.

Ps. 127. 4.

Ps. 127. 6.

C. 1. 3.

Children, her fault was, that she would have her husband give them; For no Key can open the womb, but that in the hand of God: Moses intimates as much when he saies, God remembred Rachel, and hearkened unto her, and opened her womb: And the Psalmist determins it positively, saying, Lo, Children, and the fruit of the womb are an heritage and gift that commeth of the Lord.

It is Gods gift then, that my womb is opened, and I have conceived, and that gift shall be my happiness, when I am safely delivered, For happy is the man that hath his quiver full of them ~~and the means~~ Children, for he shall not be ashamed when he speaketh with his Enemies in the gate.

A fulness of Children is a great happiness: (and in the fulnes of time I may have them) In the mean time, this I have in
the

the nearest possibility (for I am quick) is an happiness and a greater happiness, then I, or any one in the world can deserve: A happiness it is, but not a compleat happiness, till I am safely delivered; For there are many hazards in the way yet, I may dye as *Rachel* did, in hard labour; or my Childe may die, and I may miscarry, as many have done; or if neither of these doe happen, yet many pitifull paines, painful tomorrow, and incomparable throws I must undergoe and feel, before I can feele, that which I doe feel in my wombe, in mine times, my Child: And no compleat happiness till all paines be passed; but when they are passed, then the happiness is compleate; For though a woman in travail have sorrow, because her houre is come, yet soon as she is delivered of a childe, she remembreth no

Gen. 35.
18.

Joh. 16.21

more her anguish for joy that a
man-childe is borne into the
world: No compleat happiness
till then; and yet now it is an
happiness, though a painfull,
though a sorrowfull happiness;
because these paines are
a remembrance of my sinne,
and thereby a ready way to
bring me to repentence: If I
had not sinned, I had felt no
pain, no, not in childe-bearing;
For while I was innocent in
Eves wombe, there was no-
thing heard of, but, *Be fruitful*
and multiply; but so soon as in-
her I had sinned, then, *I will*
greatly multiply thy sorrowes and
conceitions: A multiplying
there is still, but of sorrowes so
well as children; For so it runs,
In sorrow shall thou bring forth
children; No postern or by-way
to avoid it; Sorrowes I must
have with my childe-bearing;
and yet, even this is happiness
still, though sorrowfull, For

I might happily have forgotten my corruption, and grown proud, wan'on, and impenitent : Many a Butcher forgets his knife, though in his mouth, till it cut his lips ; And many a wounded man forgets his pain, till his Chirurgeon comes to dressle him ; and he no sooner layes on a Cauletic, but he sighes, and sometimes cryes, and cryes out too, both upon the cause and instrument : And how oft haue I forgot my sinne, though I carry it about me? but now I am feeling that sorrow which was inflicted upon me for sinne, will I not cry out upon my sinne, and cry aloud to God for Mercy? for the mercy of Repentance, that I may be delivered of my Body of sinne; and for the mercy of Assistance, that I may safely be delivered of a sinfull Body, my childe ? For nothing can deliver me of my sinne but the mercy of God

in

in my Repentance implored,
and applied by my Faith in the
Merits of Jesus Christ ; Nor
can anything deliver me of my
childe, but the Assistance of
God, in blessing the hand of my
Midwife, and other meanes:
And therefore pray I will, and
not feare, I will not feare a mi-
carriage either of my selfe or
childe; but believe I will, that
God who hath held me up ever
since I was borne, and took me
out of my mothers wombe, will
also deliver me of the burthen
in my wombe: I will not feare
those paines I must undergoe
for all my weaknesse, but I will
believe and pray that God will
strengthen me upon my bed of
languishing : I will not feare
that these paines are fore-run-
ners of everlasting paine, for it
is a pledge to me of everlasting
happinesse, and I shall be saved
in childe-bearing, if I continue
in Faith, and Charity, and Ho-
lineff:

Pf. 71. 6.

Pf. 4. 3.

1 Tim. a.
25.

linefle with Sobriety : In a word, I will remember it is Gods hand that strikcs me, and be patient ; If it were an Adver-
sary that did this, I might play the *Amason*, and be trans-
ported into choller, and de-
spaire ; but comming from a
Father, I may be confident, and
must be patient ; Patient I must
be, because my impatience can-
not helpe me, it may hurt me ;
And besides, I have had a car-
nall father who hath corrected
me, and I have given him rever-
ence ; shall I not much more
be in subjection to the Father
of Spirits, and live ? and confi-
dent I may be, because in this
subjeⁿction I shall live. Once
more, I will remember I am
a sinner, I will remember it al-
waies, but now especially, and
repent ; I will repent by Con-
fession, I will repent by Con-
viction, I will repent by Refor-
mation ; I will repent, and tell
God

Heb. 13.9.

Ps. 19.

God how sinfull I have been,
 Originally, Actually; And be-
 cause of my failings, I will say
 with David, Cleanse me o Lord
 from my secret faults : I will
 repent, and be sorry, I will
 wash my selfe with the tears of
 Contrition, I will weep day
 and night, and water my couch
 with my teares ; And because
 mine own Teares are too weak
 to wash out those staines in
 graine, (my presumptuous-
 unnes) with a handfull of Faith,
 I desire to take a spoonfull of
 that *Aqua celestis*, that water
 and blood which issued out of
 Christs side, that I may be as
 white as snow : I will repente,
 and not returne againe, as the
 Dogge to his vomit, I promise,
 and will endeavour, as I can,
 my Amendment.

Yet once more ; I will re-
 member, the childe in my
 wombe is sinfull ; sinfull it is
 because I am full of sinne, that
 bear

bear it there; and because I am
a mother of a sinfull birth, I
will strive also to be the mother
of an holy issue; I will be in
travell in my prayers to bring
it forth to God, and make it
his, before I fall in travell of
paine, to make it mine; and that
it may be holy, I will be holy;
and what wants, I intreat thee
o God to supply.

1 Cor.7.
34.

A Prayer before Child birth.

O Most just, and yet most
merciful God, Justly hast
thou inflicted those pains upon
woman kinde, which ere long
I must endure for thy Corrup-
tion, in the transgression of my
mother Eve; yet mercifully
as thou sanctified those paines
to the accomplishing of thy
Church;

Church; and in that Justice, and this Mercy, dost magnifie both thy grace and might, in strenghtening our weak sexe, and helping thy unworthy servants to overcome those paines, and escape that danger, which we may justly feare may follow, The mouth of the pit, and the pit of hell: Amongst the rest, pity me, I beseech thee, though the worst of the rest, thy Hand-maid; for without thy especiall assistance I must miscary; I have tasted the forbidden fruite, and now the Bitternesse of it will be impotable, unlesse thou sweeten it; the Burthen of it will be importable, unlesse thou assist me to beare it: Perishing is due to my selfe and my childe, and to thy pleasure I submit both it and my selfe; beseeching from thee a blessing, through the seed of the woman that brake the Serpents head, both for me and it:

Mv

My childe's originall Corruption is discharged in that innocent Conception ; and my small Corruptions are accounted for in his all-sufficient satisfactions ; and now, nothing wants to bring it forth to me, and make it mine, fruitly help, to which be pleased to adde thy Grace, and I shall bring it forth to thee, to be made thine, That is a work of Nature, and thou art the God of Nature ; This is a work of Grace, and thou art the God of Grace ; and none can effect the work of Nature or Grace, but thou who art the God of both : In both therefore I pray to thee alone, that I may be blessed in both, and be at once an happy mother of an holy childe, that both mother and childe living, may live and praise thy Name : Doe thou sanctifie my paines, and my paines shall not be so much paines, as a healthfull Corro-

five

1 Cor.

live for sinnes passed, in drawing Repentance from me, and a good preservative against sinne to come, in working a holy care in me: Meanes I must use of Midwife and Friends, else I shall presume too much on them; And that I may not at all relye on them, doe thou blesse them to my safe-bearing and bringing forth my childe, and I will ascribe the glory of it to thee; The glory of the Conception is thine, and I acknowledge the truth of that Scripture, *Whos ever plants or waters*, God onely giveth the increase: I have joyfully conceived them because thou wast present with me; Be thou still present with me, and I shall be safelie delivered; Thou hast begun a good worke, and formed and fashioned my Babe wonderfully in my wombe, (for David spake true when he said, *I am fearfull and wonderfully made*) now per-

see what thou hast begun, by
keeping all the parts and mem-
bers of my Childe in due shape,
substance, and proportion; and
make it a living instrument of
thy glory, by making it like
thy works of Creation, very
good: Be thou with me to and
in the houre of my cravell, and
afterwards also, that I may
 finde thy work of Grace in my
patience, thy work of power
in my strenght, thy work of pro-
vidence in my timely delivery,
thy work of metcy in my safe-
ty, and the preservation of my
Childe, and praise thee for it:
Till when, and ever, I beg a blef-
fing from thee for it and me, and
dedicate both my self and it to
thee, to thee onely, to serve
none but thee, which I beseech
thee grant to both, by recei-
ving and keeping us both from
finne and shame through Jesus
Christ, Amen.

In whose name, &c.

A

A Thanksgiving for Childbirth.

O Lord my God, my Sonke
doth magnifie thee; O God
my Saviour, my Spirit rejoy-
ceth in thee; That thou hast
taken away my reproach, and
made me an instrument to en-
crease thy Kingdom, I bleffe
thee with my soul; That thou
hast shewn me the glory of my
Creation, I ascribe glory to
thee my Creator; That thou
hast brought this infant out of
my wombe, I bleffe thee with
all that is within me; and be-
seech thee to give the grace of
our Sanctifier, for the Merits
of our Redeemer, to my selfe,
and this my new-born Babe; Let it live to be baptiz'd into
the death of thy Sonne; let me
live

live to recover my strength, and strengthen me to declare how fearfully and wonderfully we are made: As thou hast delivered me from the present danger of Child-birth, so deliver me from the future danger of this Child-bed: As thou hast given my Childe life, so give it long life, and with the length of dayes increase of grace, that it may be a stiffe to the old age of my Husband and my selfe; As thou hast made me a fruitfull Vine, so make it, (with the rest of my Children) like Olive branches round about my Table; As thou hast made it mine by Birth, so make it thine by Baptisme; by Baptisme make it a Childe of thine, a Member of thy Sonne, a Temple of thy Spirit, and an inheritor of the Kingdome of heaven; and that for the Birth and Baptisme, the Life and Death, the Resurrection, Ascension, and Intercession

tion of Jesus Christ our Saviour, Amen.

In whose name; Ave.

THE SEA-MANS *Devotion.*



God who hast appointed me
to goe downe
into the Sea in
Ships, and to
doe my busines
in great waters,
Have mercy upon me.

O God, who doest whatsoever thou pleasest in Heaven,
in Earth, and in all deep places,
Have mercy upon me.

O God, I am now ready to
commit my self unto the waters
I am now floating upon the
bottomless sea; I have my sins
may not goe along with me, nor
cause thee to vex me with thy
tormentes, Have mercy upon me.

The Ship that I am in is but
a vaine thing to have a man;
That Pyrates may not board us,
That the windes and waves
may not drown us, That Insi-
deles may not captivate us, O
Have mercy upon us.

That the Devill may not in-
fect us, That we may be con-
stant in our Religion, That we
may be true and just in our
deal-

dealing; That in all places we
may demean our selves as the
professors of Christ, and give
no occasion to the adversary to
speak evil.

Have mercy upon us.

That the great Leviathan
may not scine upon our Soules,
as the Whales did upon ^{Jesus} his body, for sins we stand guilty
of,

**Have mercy upon us, and
blot out all our offences.**

In a storm

**O God, who diddest save
Noe and his family in the Ark
from perishing by water,**

Help us, or else we perish.

**O God, who diddest hearc
the prayers of thy Prophets from
the bottome of the Sea, and out
of the belly of hell,**

**Hearc us and help us, or else
we perish.**

O

O God, who hast command
ed band & raised the stormy
winds, & whistled in upon the
waves of the Scheld eir land.

Help us, or else we perish.

O God, these windes and
these waves mount us up to
heaven, & bring us down againe
to the depths, and trouble
our soules.

Help us, or else we perish.

O God, we are let to and fro,
and stagg'ry like drunken men,
and are at our wits end.

Help us, or else we perish.

O汝若真have raised thy
anger'd God, & thy da-
mnable raised the stormes, In
justice thinke mast deal with us,
an thou diddest with Pharaoh
and the Egyptians; but we be-
leech thee deal with us in mer-
cy, as with Moses and the Is-
raelites in the Red-sea; cast our
S finnes

sinnes into the bottomlesse
sea of thy mercy, drown
them in the red sea of Jesu
Christ his blood; As he did re-
build the waves and the sea, so
doe thou, and turn this tempe-
tation into a calme, and bring us to
our desired havong, spare us
little longer before we go
hence, and be no more seen
guide us in this whole voyage
by thy power, cover us with
thy Mercy, return us with the
Grace, that we may give up
our lives in the land where we
received them, or, if thou ha-
appointed us lant to death soone-
ner, prepare us for death, in the
full remission of our sinnes,
the free justification of our per-
sons, in the fruitful Sanctifica-
tion of our lives, and in the per-
fect Glorification of our soule
through Jesus Christ. Amen.
I shal be whose blessed name,
no flesch & blode. Amen.

After the storm, and as they return.

THAT thou hast heard us
from above, and drawn us
out of many waters,

MY Soule doth magnifie thee
o Lord.

THAT thou hast delivered us
from all our fears, and hast not
suffered the water-floods to o-
verwhelme us, nor the deep to
swallow us up,

MY soule doth magnifie thee
o Lord.

THAT thou hast shewn us thy
wonders in the deep, and yet
delivered us from death, by
preserving us in the ship, and
commanding the waves to be
quiet, and the windes to be still,

My soule doth magnifie thee
o Lord.

That thou hast brought me
safe on shoothe , and comfor-
ted me with the sight , and life,
and health , and welfare of my
friends .

My soule doth magnifie thee
o Lord .

AND now , what shall I
render to thee o God , for
all thy benefits ? My soule and
body I dedicate unto thee , and
beseech thee to consecrate them
unto thyself ; they have been
washed in the water , or else
wash them in the Layer of Re-
generation ; they have tasted
the saltnesse of the Sea , o let
them now taste also the fruits of
my Savior ; and when my soul
shall never again consent to sin
my body shall never again go
to sin ; And that this may not
prove presumption , but that

may bring this promise into performance; behold o God, with the earnestness of my Soule, upon the knees of my body I beg thy assistance; and the grace of thy holy Spirit; and with it I shall conquer sinne; I shall conquer the commanding power of it, and not obey it; I shall conquer the condemning guilt of it, and not despair under it: and this for the bitter Agony, and precious death of my Lord and Saviour, Jesus Christ, Amen.

In whose name, &c.

Wilt thou not know when
I say unto thee, Turn up
the water into wine? when
I say unto thee, Catch me
in thy arms? when I say
unto thee, Come after me?
when I say unto thee, Follow
me? when I say unto thee,
Thou art Peter? when I say
unto thee, Thou art James?
when I say unto thee, Thou
art John?

THE
SOLDIERS
Devotion.



Some Phanaticks
in the world
have questioned the lawfulness
of my calling, but I have

Gods word for my warrant,
and Gods servants for my pattern; Gods word saies, When
thou goest out with thine Host
or, When thou goest out to
warre; and that very word
when, doth suppose it; and sure
I am, Gods word does not sup-
pose any thing which is unlaw-
full: As Gods word, so his ser-
vant

Deut. 23.9

vants too warrant it; yea, and his choicest servants; *Abram*, *Joshua*, *Debora*, *Sampson*, *Gideon*, *David*. They were all warriors, they all waged warre, some of them Offensive, some of them Defensive; and therefore I need not doubt of the lawfulnessse of my calling; All the doubt is, whether I am lawfully called to this lawfull calling. How may I cleare this doubt? How may I be assured that I am lawfully called, and may with a safe Conscience take up, and make use of these weapons? why thus.

I. Negatively, 1. If I thrust myselfe into this profession, either without or against that education which my Parents have given me; either without or against their Allowance: For this reason, *Jacob* did his Children *Simeon* and *Lewis*, saying, ye have troubled me to make me sinke among the In-

Gen. 34.
30.

Gen. 49. 7.

Num. 14.
42.

C. 34.

.30.

Habits of the Land; yea, and blamed their folly, saying, Cursed be their anger, for it was fierce, and their malice, for it was cruel: If thy Parents disallow and forbade thee this calling, I am not lawfully called unto it. Job 1: 13. 1. If I enter this profession either with malice against Authority, or if with this were the Children of Israel destroyed by the sword, because they presumed to gibe up against the mistakes, and oversights when Moses forbade them before the King or other Magistrates under whom I live, forbidding this calling, I am not lawfully called unto it. 2. If I take up arms and go to war for my own private ends, either for covetousness, and to grow rich thereby; or for Malice, and to be revenged therewith; or for Stanley; and because I delight in it, I am not

not lawfully called into it; for saies the Psalmist; The Lord will destroy the people that delight in warre.

II. Affirmatively. 1. If the ground be good; as either to maintaine true Religion, wherefore is warre against Antichrist commanded: or else to recover that which the Enemy hath un-jolly taken away; Hence did the *Israelites* set upon the *Philistines*: or else to punish such as have done publique wrong; Hence *David* made warre upon the *Ammonites*.

2. If the end be good; as either to draw Enemies from some dangerous plot; Thus God stirred up the *Philistines* to invade *Israel* to draw *Saul* from pursuing *David*; or else to weaken the power of professed enemies; To this end *David* set upon the Enemies of *Israel*; or else to subdue rebellious Subjects that will not be governed by law;

Psal.

Rev. 17.
16.1 Sam. 7.
14.2 Sam. 10.
7.1 Sam. 23.
27

2 Sam. 8.

2 Sam. 20.
15.

Hence was Sheba and his followers besieged by David's men in Abel of Bethmeacab.

Deut. 20.
11.

III. If the execution bee right, as, 1. That I shed no more blood then necessity enforces me; If the Enemies yeeld, I must spare them; Hence was that charge, If they make thee answer of Peace, &c., and 2. If I slay not such as cannot hurt me, Weak women, aged men, young children: Hence is that charge; But the women, &c. and 3. If I put not such as I am forced to kill, to cruell torments; for cruelty provokes God to anger, witness the Syrians and the Ammorites; No but that torments may be used in some cases; such as are either the

Amos 1.
3-13.

1. To finde out the truth, or
2. To require like for like, or
3. To punish insupportable injuries; or 4. For breach of Fidelity; And 5. If u hat I doe against mine Enemies, I doe it in love.

If such be the grounds, such
the ends, and such the executi-
on of warre, and the Magistrate
command me soe, or my Pa-
rents forbide me not, The warre
is lawfull, whether it be Defen-
sive, or Offensive; The calling
is lawfull, and so is my calling
to it; and I may with a safe and
good Conscience, yea, and must
undertake this profession: But
before thou goest to fight,
pray:

The Soldier's Prayer.

O Almighty God, who hast
stiled thy selfe a man of
Warre, and hast now called me
to be a man of War, I beseech
thee reach my hands to war and
my fingers to fight; Give unto
me and every one of my fellow-
Soldiers, the strength of Sam-
son, the courage of David, and
the Wisedome of Solomon, that
we may undermine all their at-
tempts,

tempts, and overthrow all
their plots, and overcome all
their Gyaunts that fight against
thy King; Yet even in the
heat of our fury give us pity,
that we may rather spoile them
spoile; and while we gird our
selves with Armour to resist
these Enemies of Ours, doe shew
put upon us thy whole Ar-
mour, that we may resist that
Enemy of Mankind, and
quench all the fiery darts of the
Devill: Goe thou forth with
us, against them that are come,
without thee, against us: An-
diate our, and abate their cou-
rage. Confound their device,
but convert their soules. And
because Death is before our
eyes, & we vs grace to be madd
all of it, and prepared for it,
that while we fight against
them, we may also fight the
good fight against all our
ghosly Enemies, and receive
a Crown of Righteousnesse.

Take

Take our Bodies into thy protection, and defend us; Take our Souls into thy tuition, and sanctifie us, that though we return not home, we may be received into Heaven, through Jesus Christ.

In his name, &c.



THE LAWYERS

Devotion.

No calling is lawfull, I question if nor, no wise man doth question it; or if any man did, yet God being the auncient law-maker, and the eternall Law-giver, would soope decide it, and derserve the my Calling to be lawfull; Only it is my duty,

as it is every mans duty, to
pray God to direct me in my
lawfull Calling; and so I do,
and I beseeche you all to say
His Prayer.

O Most just & righteous God
who to preserve peace a-
mongst men, & to prevent men
from wronging one another,
hast ordained the Profession of
the Law, and appointed me to
that Profession, I beseech thee
give me grace to execute my
Profession, that I may do right
to all men; Sanctifie my tongue
that my words be not deceit-
full; and sanctifie my Heart that
Equity, and not Gaine, be the
chief st mark I aime at; Keep
my Hands from taking Fees to
plead in, or maintain an unjust
Cause; and when I shall take a
ny Fee in a just Cause, and doe
not deserve it, either by my
Neglect, or Multiplicity of o-
ther imployments, give me
grace

grace to restore it; While I am
busied to obtain earthly goods
for my Clients, let me not for-
get to make thee my Advocate
for obtaining the Eternall
good of mine own Soul; In all
my pleadings before an Earth-
ly Judge, give me grace to re-
member that great and last day,
when I, and all men besides,
must appear before thee the
Judge of Heaven and Earth;
And because then, not subtle
words, but a pure Heart, a
good Conscience, and not a
full purse shall speed, So direct
me by thy Spirit in this Cal-
ling of the Law, that in my
whole practice I may endeavour
to execute Justice, and main-
taine Truth, and then receive,
as thou hast promised to them
that walke uprightly, Glory
and Immortality, through the
merits of him that is the Advo-
cate of sinners, and Proprietor
on for our sins, Jesus Christ the
righteous, Amen.

The

THE TRADESMAN'S
Devotion.

His Calling is
of a large ex-
tent. For
the extent of
Trades is ve-
ry large; So
many severall Trades as there
are, so many severall Callings
to those Trades there are too:
The best marke whereby to
know the lawfulnessse of a
Trade, is, To finde a ground
for it in Scripture; Or, if hu-
man Inventions have found
out some trades that the Scrip-
ture gives no ground for, yet
if the Scripture forbids it not,
the Trade is lawfull, and a man
may

my lawfully make use of it.

T.G.

There is no mention made of a Tinker, & Cobbler, & Chymical Sweeper, in the word of God, that I remember; yet, though there were nothing conducting to these Trades, as there is, they are notwithstanding lawfull; because they are not forbidden; whereas on the other side, The Trades of Usury and Pawn-taking are directly forbidden in the word of God, and therefore are utterly unlawfull; I mean for the latter, The taking of such things to pawn as are necessary for livelihood & subsistence, looks ill.

But I thank God, my profession is not forbidden; therefore I may safely use it, and that I may use it honestly, I pray.

O God, who for the finne of man hast appointed that every man shall earn his living by the sweat of his brows, and shall

shall eat his bread in the sweat
of his face; and hast also forbid-
den that man to eat who will
not work ; and so this god hath
ordained severall callings ; to
some whereof every particular
man shuld apply himselfe,
wherby with thy blessing he
should provide for himselfe,
his family ; and his posterity,
and amongst them atl hast cal-
led me to this trade and course
of life , and herein hast promi-
sed to bless my honest labours
and endeavours ; I beseeche thee
that I may comfortably and
contentedly und ergoe it, with
out grudging thereat, as a
some uncasie burthen , ayiming
not onely at mine own privan
gaing, but also at the publique
good ; not seeking riches by
false weights, short meafure, or
deceitfull worke : (Bee such
thoughts and things, ô God, as
ver farre from me) but onely
seeking

seeking a competency, and honest increase; doing so, and dealing by others, as I would others should doe to, and dealt by me; and that I may so doe and dealt, let me ever remember, I beseech thee, that the wages of unrighteousnesse, and riches gotten by wrong and robbery, are put but into a broken bag, and shall soon diminish and be devoured; or, if they doe continue, they shall be for my greater hurt, and such prosperity shall destroy me; That a little with thy blessing is better then great revenues with thy curse; That thy Al-seeing eye is ever beholding me in all my doings; and all my doings, how close soever from the world, are naked in thy sight; Adde to this grace of remembrance, the grace of holy care, whereby I may walk uprightly, and approve myself before thee in an even beha-

bethaviour toward all men: and
we shall please thee to bleste
my labours, and increase my
store by my honest industry; oh
bless me now set my hart upon that
increase; and make these riches
my strong City, lest such decep-
tion: see choake the seeds of thy
grace in me, and steale my
heart from thee, from the poor,
from my calling; but let me
follow my calling in a holy
measure, not wholly ingulping
my selfe into nor wholly i-que-
sting my selfe from the busines
of it: but giving my selfe all con-
venient opportunities to serve
thee in piety, and to relieve the
poore in charitie; then when
thou shalt put an end to these
dayes of labour, thou maist say
unto me, Well done good and
faithfull servant, enter into thy
Masters rest; All which, and all
other thinges needfull for me,
I begge of thee in the name, and
for the sake of Iesus Christ A-

men.

men. Saying, as he had taught
me,

Our Father which art, etc.

he taught me I placed boldon
in a certain place, and now said this.

~~Keep thyself from evil~~

as thou art boog with us saying this
and aldone say it again, and he said out

The Noble, and the Rich-mans DEVOTION.

to me still you remaine torn,
you are I shewed, movit about

you have I shewed, longe you comi-

NO B I L I T Y
and Riches
are not abso-
lutely good ;
for they are
given to the

bad as well as to the good ; E-
sus was a Noble man and a
Rich-man so well as Jacob,
Dives so well as Lazarus ; and
therefore I have no reason to
put

put my confidence in them; nor
to thinke my selfe the more in
Gods favour, because I am en-
nobled, because I am enriched;
Neither yet are Riches & Nu-
bility absolutely bad; for they
are given to the good as well as
the bad." *David* was noble and
rich so well as *Saul*, and so was
Nicodemus so well as *Caiaphas*;
and therefore I have no reason
to be diffident of my selfe be-
cause of my Riches & Nobili-
ty, nor thinke my selfe out of
Gods favour, because I am not
impoverished, because I am not
ignobled: Nobility and Riches
are only bad, when they are ob-
tained badly, and retained
worse: and then onely good,
when they are sent by Gods
blessing, either by way of In-
heritance from my Parents, or
by way of Industry from my
paines, and again distributed
and used to Gods glory and the
good of others: *Achan* by an

ill Obtencion of riches purchased an ignominious death; Diuers by an ill Detention of riches purchased the torments of hell; Job with his humble Nobility and large possessions obtained Gods favour; and Zerobras by his munificent distributions possessed the joyes of heaven: I feare not my selfe therefore because I am Noble and Rich; all that I feare is, that I may use my Riches and Nobility ill; That I may not, if addresse my humble devotions to almighty God, and so I shall use them well.

His Prayer.

O Most gracious God, thou hast dealt largely with me in thy outward blessings, I beseech thee also give me a large portion of thy inward graces; My heart is full of Corruption, and even by these thy blessings of

oh Noble blood soe iande in full
purse, I shall pride my selfe, and
despise others, and scorne the
poor, and fenger-shew, unkishe
with this Nobility in my blood
& plenty in my purse, shou give
me the poverty of thy Spirit.
It is not a poor Spirit, I desire,
but to be peoueris Spirit, than
while others highly conceit of
me, I may be humble in my
owne conceit, rememb'reng the
more I have from thee, the more
thou will require of me, and
the greater my charge is by thy
trust, the greater must be my
discharge by my truth, Else
my Nobility will puffe me with
security, and my wealth will be
a thorn to choake, or a high
why to mylast the fruit of thy
word in me, and make it un-
fruitfull to me, Let me therefore
take more delight in thy
word then in all maner whi-
ches, char in shis slippery place
(for Riches and Nobility are
but

in slippery places, they either draw from us, or we sink from them) I may keep an even step, and walk with a right foot; let not mine Eye be dazled with the glory, nor mine Heart bewitched with the delicacy of these treasures, lest when I am aware, they be taken from me; or I from them; that my chiefest delight be upon reverendable wealth, and eternall nobility, which is better then Gold and Coronets, that my Heart may be enriched with the dewes of thy Spirit, my Soule filled with thine knowledge; and my Hands enabled with the practice of thy Will: O Lord, let me remember, these Riches, these Tastes are not my lordship, but thy bowels of the Souldiers may be refreshed, and the hearts of the Widows enjoyed grand delights of the Naked, warmed by the fruit of my Fajours, my good works.

T and

and thereby, others provoked
to glorifie thee; Let this
be the end of my Charity,
To glorifie thee; not any
thought of Merit, or no glorifie
my selfe; Let everymice I give
be a fruit of Faith, not the gift
of Fortune; and every mercy I
show to others upon this
ground, affre me it is a beame
of thy love that my salte; and
whiles there no other ground but
thy Glory, no other ground but
my Obedience, let me in the
end finde this good Ground
working against me time to come;
and I veraine the end of my
Hope and Faith, evn the salva-
tion of my Soul; nor for their
works sake, but for that pro-
vidence sake, Blessed is the man
that considereth the poore and
needy, the Lord shall deliver
him in time of trouble: De-
liver me, O Lord again the trou-
ble of my life from worldly
care, and deliver me, O Lord,

in

in the trouble of thy Death
from sinfull Guilt, through
Jesus Christ, Am I guilty
of so many sins
In whose name and words, etc.
etc. etc. etc. etc. etc. etc. etc. etc.

THE

MINISTERS

Devotion.

Onorable is that
Service, & my
gracious God, to
which thou hast
deputed me, for
it is for thee, and for my Savi-
our; Comfortable is the Mes-
sage in which thou employest
me, for it is of Peace, to be an
Instrument of Reconciliation

T a be-

betwixt them and thy people,
and Acceptable shall be my
proceeding in it, if it be as it
ought to be, in Love: Joyfully
I may doe it, for thou wilt re-
ward it; Freely I must do it, for
thou wilt make it good; Bold-
ly I may doe it, for thou wilt
defend it; and Incessantly I
should doe it, for first or last
thou wilt give a Blessing to it:
But who, who, o my God, is
worthy to doe this mighty
busynesse? Not the best of men,
how much more unworthy am
I, the worst of men, and the
chiefe of sinners? Truth Lord,
of my selfe I am as unworthy
asunable, and unworthy too
to be enabled, if thou enter me
to judgement with me; Look
upon us therefore in the face
of Jesus Christ, I beseech thee,
and for his sake assist me with
thy Spirit, that I may speake
thy word, lest I be guilty of
Carelessness; that I may not
speak

peak before I learn, lest I be
guilty of Rashness; that I may
see and speak, lest I be guilty
of Idleness; that I may not
speak to the Earth, lest I be
guilty of Blasphemy; that I may
speak to the Heart, and so be
a shearer of other men's salva-
tion: And when I have preach-
ed to others, that I may not be
a Cast-away my selfe, sanctifie
me with thy Spirit; that I may
knowe how to live, as I speak Divinity;
Let thy Glory be the chiese,
thy peoples and mine own safe-
ty, my next aim: That I may
not bring a woe unto thy Flock,
give me leniency; That I may
not bring a woe unto my selfe,
give me Diligence; That I may
not bring dishonour to thee,
give me Discretion: Deliver
me from the misery of starving
thy Flock for want of skill, De-
liver me from Cruelty in starv-
ing thy Flock for want of
will; Deliver me from a fruit-
less life.

lesse Industry; in feeding the flock; fair want of prudence. Make me painfull in my study; powerfull in my Pulpit; fervent in my Piety, holy in my Conversation; successfull in all, that I may be discharging the blood of all those soules committed to my Charge. It is a pretious people, for thou hast purchased them at a dear rate, even with Blood, with thy Bloody, & wch thy pretious Blood; let them be pretious too in my Estime, that I may preach to them in season and out of season; now only by speaking well; but living benevolently; Help their understanding; do my knowledge of Divinity; Better their wills in my practice of Divinity; Supply them and my self for this life and the next; out of thine own fulness; and crown my labours with the conversion of such soules as thou hast ordained to life through

through Jesus Christ.

10,000,000,000

1 won over and lost ; and this

1101 L-15 In reboft-nam, Gruisw

was taken from the wood.

and I have never had a grumpy

1927-1930

1886-1887-1888-1889-1890-1891-1892

THE

SICKMANS

STICK-MANS

Devotion

THE TIGER.

2000-2001

ПРОДАЮ НАУЧНО-техни-

*Table Cre-
sons by Mail*

ture la Mar
in le 10 abr

indeed the
end - 164

100-100
100-100

able of all
expenses if his home were ever

features, which hope were displayed in this Miss. How could it be

in this life; how willable
is the servant of God? how

in the certain years and now
miserable in the uncertainty of

is health? Death is constant;

Death is certain;
comes, and strikes; and fr

T 4 nishes:

Psal. 90.

wishes; but health is inconstant, it goes, and decays, and vanishes; For but even now I was well, very well; and just now, almost before that now of my being well was passed, I am sick, I am very sick; so then I am a miserable Creature, as well for the brevity of my daies, as the levity of my health, yes, and the vanity of my life too; My daies at most can be multiplied but into threescore years and ten, or if I live unto four-score years, how full then of labour and sorrow? And of these years there is but a possibility; I may live so long, I may not live so long; For my ~~life~~ may be swallowed up now that I have scarce lived forty years; That which might have been multiplied and lengthened into threescore and ten, may be contracted and substracted into forty, Of such a fickle continuall is mans life bound up; I might

might have spun my thred in-
to threescore and ten summers;
and now that shred is upon
cutting this fortieth winter;
For sickness is the messenger of
Death; and who can tell whe-
ther I am now sick to Death, or
no? sick I am, I can tell that;
but how sick I am, I cannot tell,
no body will tell me; My belly
is sick, my stomach is sick, and
my head is sick. My belly is full
of wind, and costive; my sto-
mache is full of corruption and
indigestive; my head is full of
ache, and rans on wool-gathe-
ring; Hence proceed thoughts,
compassing thoughts, flying
thoughts, farre thoughts, roar-
ing thoughts: An Eagle flyes
not so fast, the Indies are not
so farre, the World is not so
wide, no Man is so high, but
my thoughts are faster, and
farther, and wider, and higher;
unill the extremity of my
head-ache brings these wilde

Disease.

Creatures of my head to a scoulled complaint, and crying ab,
my head, how is my head trou-
bled? how doth my head ake?
and it may be, troubled the
more, akes the more with their
wandrings; Come home, come
home then, my wilde thoughts,
for what have you to doe with
the Sunne, since your selves are
but thoughts of darknes? what
have you to do with the Indies,
since your own Oare is but
drosse? what have you to do
with the world, since the world
contents you not, cannot con-
tent you? If you will fix your
swifte sight upon the Sun, let it
be upon the true Sun, the Sun
of righteoufesse, and you shall
be more transparent; If you
will stede upon gold, let it be
upon that in Paradise, in the
new Jerusalem, that you may be
rich indeed; If you will falter
upon the world, let it be upon
the world above: This cannot

at all; That will abundantly content you: If you will be ambitious, be because another excels you in grace; what need you wander here and there? have you not just cause of abode within the womb? oh, how, how is my head tormented? Now me thinks it is ready to break: oh, now it burns, now it is as cold as ice, now it sweat streams: And will you my foolish thoughts be such ingrateful Children, as to do anything, rather than to invent & seek a remedy? will you doe my thing rather then help your Mother? will you visit all the world rather then your sick Creatour, my Head that conceived you? can the head ake, and not every part of the body be sensible of it? How is it then, that you my thoughts, which are the seed of my head, can leave, can wonder thus? what answer is that you make? That

the distemperature of my brain
causeth this? That my sickness
is the more dangerous? That I
am justly met with? It is true
indeed, My thoughts have
strayed from God, and now they
stay from my self; my
head hath conceived thoughts
against God, and now against
my selfe: For these wan ring
thoughts doe animate my dis
ease, and make it stronger, that
it may inanimate me, and make
me weaker; and so by this it
seems, my sickness is the more
dangerous, my brain much di
stempred; For my head only
is not sick, but my belly and my
bowelcke also: and either su
ggestions, and ill scents arising
hence, have unsquared, and un
framed that, my brain, my head,
or else unwholsome distillati
ons and defluxions descending
hence, have distempred the
my stomake, and my belly; or,
both from both have put both

out

out of order, so that I am sick and infirme in all; what a pulling stomack have I? either I loathe my meat before I have it, for want of stomack, or having received it, I vomit it up againe for want of digestion and strength of stomack: I can remember the time, when I had a stomack, and wanted meat; now I want not meat, but a stomack; I have abused Gods good Creatures heretofore, and now God hath taken from me the good use of them; and that little spod, which I receive, and retain, doe I not retain it too long; so long that it increases my griefe, and aggravates my paine?

There must be an evacuation of our sinnes, to the recovery of our spirituall health; and of our excrements to our bodily; so long as they remaine in our souls, what burning lusts are there in our hearts? and so long

as these remaine so long, too long in our bodies, what burning, and heating, and vexing by these oppilations?

Cause.

— And doe not these remaine so long in my body, because they have reigned so long in my soule? Is not the vanity of my life the cause of my heathenishnes, of my lives br. vity? Because I am but a little holy, am I not a little healthy? Because my holines is but momentary, is not my life short? For how could death have come into the world, if sinne had not first come into man? and if death be not the wages of sinne, what makes his Serjeant, this Sicknesse here? so then, my sinne is the cause of my present sicknes, of my future death: My selfe then was not made miserable, but I have made my selfe miserable: I came into the world without sinne, and happy; I found out sinne in the world, and

and became unhappy ; God
made me sinfull and sorrow-
ful, I made my selfe sinfull,
and filled my self with sorrow-
fulness then hath occasioned my
sicknesse, and my misery hath
procured my misery : But for
what sinnes of mine is this mis-
ery mine ? For my Originall
sinne, or for my actuall sinnes ?
I will not, I cannot, I dare not
say my Originall sinne was such
a thing as I could not be without ; For if I had been obed-
ient in Adams loynes, I had not
known Originall sin, any sin ;
yet as I am my selfe for all selfe,
I doe say, I could not hinder
my Originall sinne ; for then I
must have prevented my Fa-
thers marriage, and my Parents
copulation ; nay, then I must
have prevented and hindered
Gods own work, Gods own
word, Increase and multiply :
But how could I doe this, when
I was not ? and I may say,
That

That my Originall sinne was blotted out, was washed away, that I was bathed, washed, purged, and cleansed of it in Baptisme, in the water of Baptisme I, but then how came I to sinne? Actually? If there were no part of Originall sin remaining in me after Baptisme, how did I learn to sin? It cannot be, that if none of that corruption had remained, I had againe retained and entertained it, assyned and reassumed it in a new habit, in a new custome; The corruption indeed was not taken away; the strength of that corruption was abated: the guilt was clean abolished; But why then doe I bring my Originall sin into question now? why doe I remember it now, if the guilt were clean taken away then, as if I stood guilty of it now: The guilt indeed was clean taken away then, taken away cleane upon condition;

upon

on condicione that I promised,
that I promised voluntarily
to forsake the Devil and
all his works, the pompe and
vices of this wicked world,
the sinfull lusts of his flesh, and
all covetous desires of the same,
so that I would nofollow, nor
be led by them, but only obey
God in all things, and constant-
ly believe in him without any
distridence : which condition if
I had performed, I dare say, I
had not been sick, had not been
sick now, had not been sick at
all: But because I performed
not that condition, therefore is
my Originall sinne brought to
my remembrance now, and I
cry out with King David, Be-
hold I was born in sinne, and in
iniquity hath my Mother con-
ceived me : Because this hath
been the cause of all my small
sins; because by the naturall
faculty of this, I have sinned
unnaturally against my self, un-
christianly

Psal. 51. 5.

christianity! against my Christ,
unkindly against my God,
rebellious against the Holy
Spirit, and inhumanely ag-
ainst mankind; and whether for
my unkindness against my-
selfe, or my unchristianitie
against my Savioare, or my un-
thankfulness against my Cre-
ator, or my stubbornesse against
my Comforter, or my inhu-
maneness against my Brethren;
this misery hath happened up-
to me, this sickness hath sur-
prised me, this griefourees hath
fallen upon me, who can tell
me, who knows? I know this,
That if I had not sinned at all,
I had not been sick at all: This
I know, how to discharge God
of any the least severity in this
affliction, & charge my self with
mine owne demerit; I have
deserved this, and more then this,
and more then all that can
be inflicted upon me in this
world, even Hell fire; For
yea, I do.

how.

howsoever my soule was not
sinfull before it came into my
body, nor my body sinfull be-
fore my soule was unites to it;
whereas my soule was united
to a sinfull body, a sinfull man, i had hove ever
since been (subject to infirmi-
ties, to sicknesses, to diseases,
which are now lighted upon
me by the hand of Satan.)

And indeed why should not
my Body smart, if my Soule
smart? If my Soule be sick, why
should my Body be free from
sickness? When the King is
ill, the Commons weep, and
are sensible of that, lest they
should be left to doe what seemeth
best in their own eyes: If the King dye, the Commons
warme, and shew their feeling
of that calamity, because they
know not who shall raigne o-
ver them, whether the sonne of
Nobles, or an understanding
Man to be a blessing to them,

or

Simile.

or a Gbilde, or a Fools, or Tyrant, which is a Curse-
chart. If the Husband die,
the Wife weeps, & as a feeling
Member, mourns for the loss
of her Head, her Yoke-fellow.
If the Father dies, the children
cry, because they know-not
whether the Executors will
prove honest men, and give
them leave to beg their bread.
And when the Sonke is dying,
is dead, hath been sick, hath
been dead, why should not the
secure Body be touched with
a feeling, with a sickness?

Examples.

1 Sam.

2 Sam. 24.

If ye sinne, saith Samuel, be-
ye and your King shall perish; a
near a relation is there between
King and Subjects, that some-
times the King perishes for his
Subjects sinnes. Lo in I. & Long
it is I that have sinned, (sayes
King David) but these sheep,
what have they done? let my
hand I pray thee be against me,
and my Fathers house. So now

Relation is there betwixt the Subjects and their Sovereigne,
that sometimes the Subjects perish for their Sovereigns sins ;
but still the perishing is for
sinnes ; and why then should not
my Body perish for my Soules
sinnes ? My Soul is my Bodies
King, and my Soul hath sinned ;
justly then is my Body upon
perishing ; My Soule hath been
sick of burning lusts ; and no
my Body is , and hath been
heretofore sick of a burning Fe-
ver, and his Cozen Germane,
of a burning Ague ; My Soule
hath been sick of Drunkennes,
it hath been even drowned with
that ; and my Body is as it were
drowned with swears every
night ; My Soul hath been sick
of dangerous night-watchings,
and now my Body can scarce
sleepe in the night ; my soule
hath been sick of a giddiness in
the day ; and now my body can
scarce rest in the day ; my soul
hath

bach found our beds of Iyory,
and made them beds of pleasure
beds of fornication, beds of adultry; and now am I hanged
at my own doore, and my body
possesse a bed of Ebrieie, a
bed of paine, a bed of griefe,
and this is a just rewrad, an
ancient method of Almighty
God; when the men of Sodome
burned in lusts, Sodome and the
men of Sodome were burned
with fire and brimstone: when
the old world taught the young
world, flowed in luxurie, then
God destroyed that world with
overflowing waters: when Israell
was barren of Repentance,
then the Israelites were pricked
with barrennesse and famine.

*Com-
plaint,*

And O my God, hath sinnes
been ever so displeasing to thee?
Doe I know it? Doe I know
that Sinne and Happingnesse
can never stand long together?
How happy a man
then had I been, if I had been
warned

warned by other mischances
by thy threats ? Doe I know
that since dispraised Adam,
disinherited Rember, deprived
Cain of Gods protection, Sals-
mons children, of their fathers
glory ? that it hath bereft many
a man of heaven ? and yet
have I desperately run upon
mine own destruction, upon
mine own damnation ? O my
fearable man that I am ! Did I
ever read the 27. Chapter of
Deuteronomie ? and yet have I
wilfully incurred 12. Curles ?
O miserable mad man that I
am ! Doe I believe that Sonne
that may fyne, brought Christ
from Heaven to Earth ? from a
Crown to a Croffe ? from Glo-
ry to Shame ? from Immortalit-
y to Mortality ? from a Life
that was not capable of
any death, to a Death that was
not capable of any life ? nor of
any life, but a dying, but a cur-
sed, but a never-dying, miser-
able

bile life? not capable of any
life but this, if any but he had
suffered this death? and have
I reached out my hands to pull
him thence again? to pull him
higher again? to bleed again?
to be whipped again? to be
buffeted again? to be crow-
ned with thornes again? to be
crucified again? O miserable,
mad, and wretched man that I
am! miserable, because I have
bereft myself of that Redemp-
tion; miserable and mad, be-
cause I have trampled that
blood, that precious blood un-
der foot, which was the pris-
on of my life, and made it a tum-
bling blocke to pull out the
hope of my life! Miserable and
mad, and wretched? Because
I have againe put the Sonne of
God to an open shame, since I
was enlightened; since I taught
the heavenly gift, since I was
made partaker of the Holy
Ghost, since I taught the good
word.

word of God, and the power
of the world to come, O misera-
ble, & wretched, O mad man
that I am! How impossible it
is for me to be renewed by re-
pentance, seeing I have fallen a-
way, seeing I have fallen away
thus? Ps. 51. 10. Ps. 32. 10. Ps. 32. 11.

Heb. 6.

But O my God, why am I
afflicted thus? because I have
fallen away thus? my reason
can tell no other reason: But
thy word, which my reason can-
not comprehend, hath shewed
me another reason; That I am
afflicted thus, not only because
I have fallen away thus, but be-
cause I may fall away thus no
more: I am afflicted, not only
because I have sinned, but be-
cause I may be purged of my
sins, because I should sin no
more: I am afflicted thus, not
only because thou art angry
with me, but because thou lo-
vest me, (for thou chastenest
every one whom thou lovest:)

Expos.
Lation.

Heb. 12. 6

U

a.d.H

m. Roxx

.N. 1.1.1.

a.d.H

I am afflicted thus, not because I am not thine, but because I am thy sonne, thine own sonne, the sonne of thy loye; for the Father correcteth the sonne whom he loveth; and therefore no more a miserable man, but a happy man, because I am sensible that I am miserable, that I was miserable when I was in health, because I forgot thee, because I was without thee, and because this miserenesse harsh brought me speech, and I am with thee; now with thee in my thoughts, in my desires, in my wishes, in my subjection, in my submission to thy disposing, for I desire neither life, nor death, but either as thou willest, and all my Petitions are limited by these two, Thy kingdom come, Thy will be done; and therefore now do more miserable, unless it be in this, because I am not yet delivered from this bed of sonne, from this bed thy

of death, from this bed of sinne
and death; no more miserable,
but happy; not miserable, be-
cause there is no soundnesse in
my flesh, by reason of thy an-
ger, if thou wilt be pleased to
interpret thine own work, to
comment upon thine own text,
& call this sicknes a correction,
and not anger; Am I miserable?
why? because there is no rest
in my bones by reason of my
sinne? o Lord, wilt not thou
be pleased to give this Text a
faire Construction? to give
my sinnes a small translation?
Thou art displeased with my
sinnes; o Lord be pleased to
transferrre my sins upon him in
whom thou art well pleased,
Iesus Christ, who died for my
sins, and then there will be rest
in my bones; Is this sicknesse
sharpe thorns, thorny bran-
ches in my Head and Joynts?
yet, diddest not thou once make
thy self a light in a bush? o God,

do so now, appear so now, that
I may see thee, and know thee
to be my God; and then these
brambles shall not scratch me,
this bush shall not burne mee:
Wilt thou still wrestle with my
conscience? Thou hast lanied
it already in the terrorre of my
passed sins; o give me a blessing,
now before thou goest away, be
fore I go away and be no more
seen: even the blessing of peace,
the peace of Conscience to my
understanding, and thy peace o
God which passeth all understand-
ing; and then this lamenesse
shall not shame me, this confes-
sion shall not confound me, but
it; and it shall glorifie thee,
when I shall tell what wondrous
things thou hast done for me.

But shall I live to tell what
wondrous things thou hast
done for me? were it not bet-
ter for me to dye then to live?
For can I live longer, and not
be miserable? can I live long
and

Wifb.

and not be sick againe ? can I
live , and not sin ? & then how
farre better were it for me to
die to dye now ? now I have
lived my selfe unto my God ?
now I am reconciled unto my
God through the intercession
of my Saviour ? now that my
sins are pardoned through the
discharge , that bloody dis-
charge of my Saviour ? now
that the Justice of God which
was stirred up against me by
my self , by my sinnes , is allayed
and satisfied through the per-
fect obedience and sufficient
merits of my Saviour ? now
that the wrath of God , which I
kindled against my self , is ap-
peased and quenched by that
Agony , by that bloody Agony
of my Saviour ? & that then the
holy Spirit would come and
perfect my Sanctification ; &
that then those Celestiall An-
gels woud take my Soule , and
convey it into Abrahams bo-

some; ô that then my blessed Saviour Jesus Christ, into whose hands I commend my Spirit, would receive my spirit, and present it, being washed in his blood, unto the God of Spirits.

Checke

But soft, soft my Meditation,
 Thou deservest a Check, Thou
 hast been too saucy to expostu-
 late thus with God, to instruct
 God thus, to tell him what he
 hath done; Who hath instruc-
 ted him at any time? who hath
 been his Counsellour? Shall the
 Pot tell the Potter when
 it is fit to be broken? and art
 not thou as a Pot in the hands
 of God? a vessel ordained to
 his service? and dost thou tell
 him, It is better for thee to die
 now, then to live longer? How
 canst thou die peaceable, if
 thou shouldst die now? Art
 thou not in debt? and would not
 those debts trouble thee? Thou
 wouldest pay them, if thou had-
 dest

der wherewith; This indeed may establish thy peace; but it would be a more perfect peace, and more certain, if thou didst actually pay them; and canst thou tell, whether God will spare thee for this purpose? How canst thou die in peace, if thou shouldest die now? Are there not many finnes, which thou hast not repented? many which thou hast not confessed? many which thou canst not now call to mind? Thou hast repented of them all in a gresse summe; and so thou hast confessed all; Thou hast implored Gods mercy for the pardon of all those sins, which Jesus Christ did die for; This indeed may discharge thee; But is it not better to come to a particular knowledge, to a particular repentance of all thy sins? and who knows whether God will spare thee for this purpose? How couldst thou die in peace, if

thou shouldest die now? when
didst thou glorifie God? when
day? what hour? Thou wouldest
now; Thou desirest it now;
This indeed may settle that,
For God acceptes of the will;
But canst thou tell whosher
God will spare thee for this
end, That thou maist actually
glorifie him in a holy life here-
after? Lay then thy hand upon
thy mouth; and be more modest
in thy prayer.

O God, whether it be thy
pleasure to dispose this
garment of my Body to a fam-
ilar wearing in this world, or
to lay it up in the common
wardrobe of the grave, I know
not, but willingly submit my
selfe to thy determining; and
beseech thee to glorifie thy self
in thy choice now, by my Con-
formity, and so glorifie it here-
after.

after in my Eternity, through Jesus Christ : Whether it be thy pleasure so leave it any more with these Thores, to wash it any more with these Sweats, to bear it any more with this Beetle or another, I know not, but chearfully yield my selfe to thy disposing, and beseech thee to glorifie thy selfe now, in my patience, so long as I hang upon this Hedge, and to glorifie thy selfe again in my Holinesse, when thou hast mended and repaired me ; and that others seeing my good workes, may also glorifie thee ; and now that I have read this sicknesse in that language, as a Correction for my sinnes, so let me also read it in that Translation, as a Token of thy Mercy (for thou pouishest every vessell of Mercy by Affliction:) I finde it a Correction, and feel thy justice in it, because hereby I am brought to know my self, and my sinnes.

O that I might also finde it a
Love-token, and feele thy mer-
cy in it, when this wound is
healed, in the Holinesse of my
life; And now that I am spea-
king, be not angry ô Lord,
and I will speake but this
once.

If this sickness shall finish
my life, Thy will be done in
that, and in this too I beseech
thee; Give me a faithfull Heart
to apprehend, and a faithfull
Hand to apply the merits of my
Saviour; thy Sonne, to my selfe,
that I may dye in thee; If this
sickness shall otherwise passe
over, and I shall live more
dayes, Thy will be done in
that, and in this too I beseech
thee, Teach me to number my
dayes, that I may apply my
heart unto wisdome, and live
to thes; which here I promise
thee, no longer desiring the fa-
culties of my Soule, or mem-
bers of my Body to serve me,
then

then I endeavour to approve
them thy servants in thine
bounty to Holiness : I pro-
mise this indeed & Lord, and in-
deed that is all I can doe ; and
therefore I come to thee for
grace and power to performe
this promise , for his sake
whose name thou hast promis-
ed to deny me nothing that
be asked according to thy will.

JESUS CHRIST, AMEN.

A Prayct*In time of Pestilence.*

Almighty and
most mercifull
God, who hast
commanded us
to pray unto
thee in the time
of trouble, and hast promised
to hear and help us; That this
is a time of trouble, thou
knowest; and that we have
made it so, we acknowledge;
It is the bitter fruit of our cur-
sed sinnes: The Trouble is
theirs particularly, who are in-
fected with the plague; and the
Trouble is ours generally, who
are afraid of that Infection;
They feele it, and we feare it;
and feare it upon as just a
ground, as they doe feele it;

for

for we are as farre engaged in
the said chafe of sinnes, as the said
selues; and a great many of us
great deade thare in those par-
ticular sinnes for which thou
hast heretofore sent this parti-
cular judgement of the Plague:
In the dayes of Moyses thou did-
dest send a plague amongst that
people, because that people
murmured against Moses and
Aaron, and in that plague there
died 14000: and we have rub-
boring murmurred against that
image of thy power, the Ma-
gistrate and Minister. Again,
in the dayes of Phineas, thou
diddest send a plague amongst
that people, because that peo-
ple joyned themselves to Baal-
zebub, and in that plague there
didd 24000: and we have wor-
shipped other Gods besides
thee, and committed whoredome
with the daughters of
men. And again, in the dayes
of King David thou didst send

a plague amongst that people, because King David had brake his people's arme in that plague where did dyebode, and we have spo too much trusted to our own strenght; And besides, to these we have added the Caſtomy, ſinner of this wicked age, Glumony and Drunkenneſſe, Chambering and Wantonneſſe, Srie and Envyng; and therefore we wonder not that the Plague is amongſt us, we wonder rather that is not upon us, and bleſſe thou with our ſoules that we are not yet infected: We have infected the Aire with our ſins, and made our ſinnes more i[n]feſtious then the Plague it ſelfe, for the Plague infects but by ſent, and that ſent must be neare, but we, our upon us, have ſend our ſinnes farre and neare; ſoone we have infected with the Soares of Intemperance, neare, at the Table, ſome

some with the Spots of Adultery, nearer, in the Bed; others with the Tokens of Pride, farther off, in the Streets; many with the swellings of Oaths, and many more farre and near, with those dangerous symptomes of Coverouinelle and Idolatry, of Prophaneness and Hypocrisie, of Theft and Oppression, of Lying and Vanity; And what Fire can purge this Aire, but that of Zeale? and who can kindle this Fire but thee ô God? O God, that thou wouldest once kindle it in us, and let it exalt the Infection, qualifie it we beseech thee with the moisture of wisdom; and that our wisdom prove not dangerous subtlety, nor our Zeale rash and sauncy presumption, give us grace to tender then both unto thee in the Gener of an humble Devotion upon the Altar of the Croffe; and doe thou ô God
so

so accept of both, that thy Mercy may purge the Aife, thoro' the Merits of Jesu Christ.

In whose name we further confess, That we have infected our very houles with our sinnes; our sinnes of Anger, of rash and unadvised anger to our servants, have made thee our God angry with us the unwor-thiest of all thy servants; our sinnes of ill Example to our children, have provoked thee our God to make us, the un-dutifullest of all thy children, Examples to all thy children; and our sinnes of unkindnesse from Husband to Wife, from Wife to Husband, have incited thee & God to deale as unkindly with us, as with any, the most flloyall pieces of thy Spouse; and therefore in the lowest Humility of servants, in the sub-mittivest Duty of children, and in the truest Loyalty of a Spouse, we desire to make an

Anoncme unto thee our God,
now, yea before the plague
spred any farther; O receive
is from us, who desire to re-
ceive from thee a Blessing in
those garments which we have
put on with the hand of Faith,
of thy Sonne Ihesus Christ. *ed.*

In whose name we are en-
boldned aduernge our prayres
for thy whole Church, wherefo-
ver dispersed, or howsoeuer de-
pised; and especially for these
parts of it; and herein particu-
larly for our gracious King
Charles, preserve him from the
tēhour by night; for our gra-
cious Queen Mary, defend her
from the wrath that flieth by day;
for our hopefull Prince George,
and the rest of that Royall Fa-
mily, keep them from the affliction
that wastes at noon day;
for the Nobles and Peers of this
Realme [particularly] beseech
that the Earle and Countesse of
Suffox, their whole family, be de-
liver

liver them from the Pestilence
that riseth in darknesse; for
thine owne Tribes of Leys, the
whole Clergy, preserve them
from the noisome pestilence,
and make them wholoue Ant-
idotes to all thy people; for
the Judges and Magistrate,
preserve them from the snare
of the Fowler; for the two Uni-
versities of this Land, Oxon
and Cambridge, preserve them
at the Schools of the Prophets,
from the infection of this sick-
nesse, and all false Doctrine;
for all thy people, and particu-
larly for those of this Parish, for
those of this City []; let not a
soone fall on our side, nor doo we
at our right hand, I beseeche evill
befall them, nor any further
Plague come nigh our dwel-
ling; For thy People that are in-
fected with this, or with any
other kinde of sicknesse,
crosses or calamity; If thou
wilt, thou canst make them
clean

clean and whole in body ; put thy strength into their medicines, and make such meaneas as are used for their recovery, effectuall, that they may yet live to declare thy wondrous works; If thou wilt not, yet ô God make them whole and holy in their soules, that at their dissolution they may enjoy thy wondrous glory through Jesus Christ : In whose name we return unto thee all humble and unfeigned thankfulness for all thy mercies; for thine eternall mercies of our Election before time; of our Glorification after time; for thy spirituall mercies, of Redemption in the fulnesse of time; of our Vocation, Justification, some measure of Sanctification, which we beseech thee increase, make up, and perfect in the continuance of time; for thy Temporall mercies of our Creation in the beginning of time; of our Preservation to this

this very time : Especially those miraculous ones in 88. from the Spanish Navie; in 605. from the Popish powder plot; in 625. and these years passed, from the destroying Pestilence; when we were as sic obj &c so far than devoturing Angel as any that is gone before us ; and particularly this night past, wherein for our sinnes of the former day, thou mightest most justly have hurled us hence into Everall fire : But through thy mercy we have been preserved ; o preserve us againe this day we beseech thee, from sinne which causeth the plague , and from the plague which followeth sin ; and send thy blessing upon all those preservatives we use , especially upon thy holy word and Sacraments; that as oft as we heare the one, or receive the other , they may be to us the favour of life unto life through Jesus Christ. Amen. In whose, &c. Me-

the anointing oil, blood of

the Lamb & the blood of Abel

in signs & ends saw some like

Meditations upon the Plague,

1636. July 14.

as Sam. 24. 17.

IT is I that have sinned, ô
I Lord, it is I, &c. so said King
David; and he said it as a King;
Is it not too much sauciness in
me, the meanest Subject, to say,
what the mightiest King said?
It would be so, if I did it to e-
mulate him as a King; but a-
las, I doe it as I am a sinner; a
sinner, not like him; but a sin-
ner farre greater then himself;
He committed the sin for which
that plague was sent, and who
hath provoked God to send
this plague, but my selfe?
Or, if any mans sins bear mine
company; yet what mans sins
can equall mine? Is any man so
selfe confident as I am? who
so

so bold , so presumptuous as
the blinde? and for Davids self-
confidence was that plague in-
flicted ; and why not this for
mine ? He was the head of that
Common-weale ; and am not
I the Minister of this Parish ?
The Plague was no where then
but there ; and where is it so
great as here ? what Parish a-
bout the City compares with
this ? In many Parishes none ;
in some one , never a one more
then this ; never a one neer this ;
never a two , the two greatest
of all doe but equall this ; and
surely , It is for my sins , This ;
Though they are all sinnes , yet ,
none of them all can say it is I
that have sinned , It is I , but on-
ly I my self ; Their sinners , alas
are but sinnes of ignorance , at
worst but sins of negligence ;
but mine are of knowledge , and
contempt ; so I acknowledge
my contempt , and to the con-
fusion of mine own face , I say it ,
It

It is I, o God, it is I that have sinned, but therefore help, the people of this Parish, o Lord, what have they done? nothing in comparison of me; Theirs, alas, are but infirmities, but mine, woe is me, are impieties: They stand one against another in unrighteousness, and against other Creatures in intemperance; and so I, and more I, against thy God in prophaneesse: O my God, forgive them, and remove thy heavy hand, forbid thy destroying Angel to strike them any more; and if thy anger be not yet appeased, set thy hand against me and my family; See, here is my selfe, and what is as deare to me as my self, my Wife and Children; Take which of us all, or all of us, which thou pleaseft, so thou wilt spare the Parish, so thou will spare the City; o, spare them, and take me, or if, as thou wilt, spare us all, and give them

all

all grace to do, what thou hast
given me grace to promise,
That I will do x v. what King
David did, Rear thee an Altar ;
and this I will no longer
put off so long, but I doe it
now ; The Altar of a holy Pro-
tection I say, That I will
never have any mane to do
with sinne, at the thought of it
I will tremble, the temptations
of it I will resist, the company
of it I will shunne, and chose
particular sinnes to which I am
most subject, I will sub-
due, and fly from, I will never
give place to mine owne passio-
ns, and evill companions shall
be to me like raine in my self,
strengthen me o Lord to per-
forme this, and be pleased to
accept these Sacrifices, which
upon this Altar I offer, I will
meals weekly, I will purposely
miss, while the plague lasteth,
and that I will give to the poor,
not a night, I will goe to bed,

but

but I will water it with tears,
because it is I that have sinned;
and yet thou sparest me, & spare
them all, and accept from me
these alms, and put these tears
into thy bottle, send us health,
fill us with grace to doe thy
will, and blesse us all with the
grace of our Lord Jesus Christ,

Amen.

July 21. 1636.

2 Sam. 24, 25.

AND David built there
an Alter unto the Lord,
and so have I & God; I
have built an Altar; the foun-
dation of it is laid upon the
earth, and I tremble at mine
own infirmities; the top of it
reaches up to heaven; and I am
constant in my resolutions; I will

meddles no more with sin; nor
only with those sinnes which
brought this Plague, but not
with any sinne at all; Not doe
I speak this out of presumption,
or that I promise more then I
mean soe performe, though I
know I cannot live, and not
sin; For I will not live in any
sin; and lest the Devill should
hereafter suggest falsely, and
say, That I am selfe confident
as Saint Peter was; I doe not
say, I will not, as if the power
were minadowne, but, by thy
grace, ô God, I will not: and
that I may not pursue me con-
tinually with thy grace; never
cease giving, till I cease begging;
and that I never cease begging,
let the begging of thy grace be
evermore the beginning of my
Prayers, which Prayers, as
thou hast in some measure
heard, so I beseech thee to ac-
cepce of what thou hast heard,
my blynt offerings of a broken
heart,

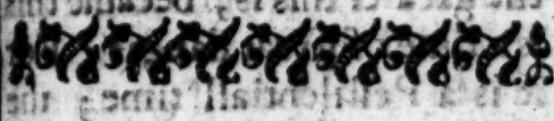
heart, and contrite Spirit: For
see o' Godis I break my heart;
High, & sober pine, I moan, and
my heart pants after thee, the
fountaine of living water, as the
Hart doth after the fountain of
waters, that he may live; Thou
hast hunted me with this hound,
the Plague; It hath been on
my right hand, and there slaine;
on my left hand, and there de-
stroyed; behinde me, and be-
fore me, and not gone empty a-
way: and yet it is not, blessed
be thy name, within my dwel-
ling; oh, take it out of this Pa-
rish, take it out of this City;
say to the Angel that destroyes
this City, as thou diddest to
that that destroyed the people in
Jersusalem; It is enough, stay
thine hand: Blessed be thy
name for the decrease of this
week; Goe on, o' God, goe on
in thy mercies towards us: and
as I thinke it not enough to
break my heart, unless I bruise

my Spirit too, by denying it
those Recreations, and Potat-
oos, and Comestibles that it de-
sires; so; doe not think it e-
nough to diminish, but extin-
guish the Plague; and I will
not only not diminish, but in-
crease those burnt offerings for
my passed, and these peace of-
ferings for my present and con-
tinued sins, of repentance, cha-
rity and sincerity, of penitence
to thee for my sins, of charity to
the poore for thee, of sincerity
to both; yet not expecting
that thou shouldest be intrea-
ted for the Land, and to stay
the Plague from the City for
this; For I am not worthy of
the least of all thy mercies; but
that I trust shou wilt be intrea-
ted in mercy to accept these
my Sacrifices, and to stay that
by Judgment, through the me-
rits of him, for whose sake, thou
haft promised so deny nothing
that shall be asked according to
thy

thy will; and if it be thy will,
Deliver us from the Plague; as
it is thy will, save our soules,
or both; through Jesus Christ,

In whose blessed name, &c.

*Amidst noise and trouble, and
distress, I am still at rest.*



A Meditation upon my Sonnes
sicknes, 1636. Aug. 29.

S. M. 12. 22.

And he said, While the Childe
was yet alive, I fforde and
espri, &c.

King David said
so when his
Childe was
dead; and
saying King David
said so while
his Childe did live, and was
sick; and I do so how my childe

is sick, I fast and weep; and I
lay so now, I cannot tell, no body
can tell, whether thou & God
will be gracious unto me,
that my Childe may live; Alas
though he be yet he is sick; and
it is a great affliction, This; and
the greater this is, because this
is a time of great danger, For
it is a Pestilentiall time; the
Plague devours many, though
yet not any in my house, blessed
be thy name for it: But who
knows whether this sicknesse
may turn to the Plague? many
sicknesses doe so; and this hath
dangerous symptomes tendyng
that way: For yesterday (Aug:
28. 1636.) when he was taken
sick, He vomited, and com-
plained of his head; and his sto-
mack, though it did receive, yet
it could not, it would not re-
taine that which was adminis-
tered to prevent the Plague;
and all these put me to a feare,
to a feare of the Plague, I, so a
feare

lease; For it is an hard, and
very grievous affliction, This, if
it prove so; For then I must
either leave my Wife and Chil-
dren, or else be shut up with
them: and whether of these
two I doe, either of them will be
very muche improve the affliction
onto a greater size: If I carry,
Hoole my liberty, and hazard
my health, For it is more like-
ly I shall be infected in an in-
fected and close house, then in
the open and pure aire. I know
God can pre-serve me here, and
I know he can follow me with
this fearfull messenger of the
Plague elsewhere: But why
should I be a burthen to his
mercy, and presuade I why
should I neglect the means of
his mercy, and remaine? But
say I yet, what then? why then
shoefold my Wife, and Chil-
dren, and Servants, and Friends,
from al loving and loyal Wife
from hopefull and aidingfull

Children, from carefull and obedient Servants, from faithful and fast Friends: I am in a strait, and know not which to choose; and yet, I must choose this, To marry; For I have plighted my Troth upon it, I plighted it publicuely, and I plighted it solemnely, when I was married, To have her, and to hold her, that is, I think, To remain with her in sicknesse and in health; and yet even this performing of my promise makes this affliction greater, The sicknesse of my Childe, if this sicknesse prove to be the Plague, For then we are all in danger to be parted one from another: And therefore I fast and weep; and in this sorrowfull fast, and fasting sorrow, I pray, From Plague and Pestilence preserve us good Lord: Nor yet doe I fast, and weep, and pray, as thereby to merit a preservation; Nor doe I by this means seek to decline this.

this sicknesse, as if I were not
a subject for the Plague; For
I doe well know any man that is
so fit an object as my selfe; For
there is not any man that I doe
know, nay, I doe know there is
not any man so great a sinner as
my selfe; and upon whom then
shouldst thou send thy soare
judgements, and this the easiest
of thy fourre soare ones, sooner
then upon my selfe? Nor yet do
I faint and weep, and pray, as if
thoug'd my Childe or my Wife,
or my selfe, or any of mine
should die of the Plague, that
therefore we should die out of
thy favour; as if the plague
were an evidence of reprobation
and fore-runner of damnation.
No, This is but the mad scale
of some foolish men; For He-
zelius was sick, sick unto death,
and sick unto death of the
plague y^e sonnes Expositors
understand his disease: Whe-
nchis were soore no, yet true

Ezech. 14.
23.

2Chron. 7.

25Ath. 24.
17.Num. 11.
13.Ezecl. 5.16.
etc.

I am. That thou, o God doest sometimes send a Plague amongst thy people ; and if this be not yet enough to scule me yet this is, That the man after thine own heart was content to have died of the Plague, but sure not so content, nor so willing, as to imprecate upon his hand, thy hand of plague against him, if he must have gone to hell for it : And yet for all this, The plague is an evidence of thy wrath ; Because of that I have no need to despair unto this sicknesse unto the plague. Because of this I have great need to fear, because the plague is an evidence of thy wrath ; For I seldomes read, That thou doest smite any people with the plague, but first I read, Thy wrath was kindled ; and therefore I doe fast, and weep, and pray, to divert thy wrath, and to divert the Plague. So farre as it is an evidence of thy wrath,

That

That thou wouldest turn this
Anger which I feare, into
that Favour which I desire,
that thou wouldest turn this E-
vidence of thy Anger, kindled
by my former Rebellions, into
an Evidence of thy Favour, ful-
filled by my present Humili-
ation; I do repente of my sinnes,
doe thou repeat of this EVILL,
and then be it but that sicknesse
which is yet seen, or prove it
that sicknesse of the Plague,
which now I feare, It is thy
hand, and doe what thou plea-
seth; Challen us because thou
lovest us; Scouge us to receive
us; Purifie my Sonne in this
fire, prane him with this knife,
ound him in this mortar, po-
lish him with this hammar,
bloud him with this launce,
Sanctifie him with this affliction;
and be it what it will be, a
gentle Fever, or a fearefull
Plague, blessed be thy name;
But yet, it is not the Plague,
blet-

1 Sam. 3:
19.

Heb. 12.6.

Jona x.

2 Sam. 24.

D. & R. d. d. H.

blessed be thy mercy, and how-
soever my unrepented sinnes
may turne it to the plague, yet
my Repentance, by fasting and
weeping, may keepe off the
plague. So did the Ninevites a-
void the desolation that was
threatened; So did King David
cure the plague that was in-
flicted.

And if my fasting and wee-
ping prove as successfull, why
yet the affliction is great; and
the greater, because I appre-
hend it as a just punishment for
my former forgetfulness and
unthankfulness; Else, why this
childe? but because heretofore
 thou wast pleased to restore
this childe, as from many beds
of sicknesses, so especially from
one dangerous one (Marthi 31,
1633.) and that upon my fer-
vent importunacie and faire
promises; But where, where ô
God is the performance? My
Soule hath them in remem-
brance,

Lam. 3.20.

brance, and is humbled in me; though one promise was sine
grao falso, and against Christian liberty; yet another was vindi-
culum pietatis, and free Christianity; and though not bound
to perform that, yet who can
distringage me from the bond of
this? This I bound my selfe to
perform, This I am still bound
to perform, and yet ô God, how
often have I broke fast and
looke? I remember this, and
this makes this affliction the
greater, and both these shall
make my Humility the greater;
greater for the present, and
greater for the future, I do fast,
and deny my selfe all lawfull
things, because I am unworthy
of the least of all thy mercies;
and I doe weep and bewaile all
the unlawfull things that I
stand guilty of; and what I doe
presently, I will doe futurly,
Fast and Weep, Fast longer
from things lawfull, and weep
more

more for things unlawfull; and hereafter too I will fall offender, and weep more abundantly, to redeem my past forgetfulness and unthankfulness. I doe fast now, and I weep much now, to remove this present affliction, and my present misery; For as I doe not know whether thou wilt, so I hope thou wilt be gracious; gracious to me, that my childe may live; and gracious to my childe, that I may live; and gracious to my childe and me, that both of us may live, and live more holily; He in duty to me, I in pity to him, both of us in obedience to thee: Or, if not gracious this way, That we live; yet this way gracious; If we die, He may die in faith, and I may die in peace; He in the faith of Christ, and I in the peace of God, both of us in the joy of the Holy Ghost; So gracious, that whether we live, we

may

may live to thee , to glorifie
thee , in fasting from sinne to
come , and weeping for sinne
passed ; or whether we die , we
may die in thee , to be glorified
with thee ; not for the merit of
our fasting and weeping , but
for the merite of the Bleeding
and Dying , of the Burying and
Descending , of the Rising and
Ascending of thy Sonne Jesus
Christ : In whiche I beseech thee
to chay Sonne that is sick ,
and my other children that are
well , to Believe , when they
are capable of Faith ; who in
the mean time are within the
Covenant by the vertue of my
Faith , and thy Baptisme ; By
which may know them if they
die before y and receive them
into that Kingdome , which
Jesus Christ hath purchased for
me , and them , and all that can
truly say , and will truly doe
that Prayer which he hath
taught us , Our Father which art,

Sep-

of to g o r , and of ev il an
d o n

September 1. A.D. 1636.

and to g o w ha s , a noo
ow selfe

Num. 11. 33. holding
The wrath of the Lord working
to d against the people , and the
Lord smote the people with a
very great plague .

THAT God can be angry, his
servant Moses tells me
here, and that he can be very an-
gry too; for the effect is but an-
swerable to the cause; and a
very great plague concludes
the anger of God to be very
great. But how God can be said
to be angry, or why God is an-
gry, I am not told here; and
yet why God is angry, I can
gather hence; Because the peo-
ple, in the 4 verse, fell a lusting,
and said, W ho shall give us flesh
to eat? therefore in the 20 verse,
God bids Moses tell the people,
They shall have flesh to eat a
whole moneth together, till it

comes

come out at their nostrils ; and
in this 33. verse it is said , While
the flesh was yet between their
teeth , the wrath of the Lord
was kindled ; There, in the 20.
verse, it took fire ; and here, in
the 33. verse , it was kindled
with that fire ; The fire by
which it was kindled , was
sinne , a sinne of Ingratitude,
Their light account of Manna,
v. 6. and a sinne of Infidelity
and Distrust , Whether God
could give them flesh to eat,
v. 4. So soon as these fiery coals
of sinne were layed to the few-
ell of Gods wrath , it was pre-
sently kindled , and according
to the nature of the fire was the
nature of the fewell ; Great
sinnes provoke great wrath ;
and, then Unthankfulness and
Distrust , what greater sinne is
there ? yet, other sinnes added
to these will fire more wood :
what Anger them may we ex-
pect for prophaning the Sabr-
bath ?

Nehem.

13. 18.

2 Chr. 19.

2 32. 25.

**2 Kin. 23.
26.**

**2 Chro. 28.
6.36.16.**

Joan. 3.36.

bath? what wrath for polluting our profession, and mixing ourselves with profane persons? what wrath for not rendering thankes to God for the benefits he hath done to us? what fiercenes of wrath for not executing his judgments? what fierce wrath for not delivering the captives? what wrath for despising Gods word? what abiding wrath for not believing Gods promises? But why doe I shelter my selfe amongst others, as if their sinnes were a part cause of this plague, when all their sins cannot beare part with mine? who ofnes breaks the Sabbath? who keeps worse company? who more unthankfull? who more unmercifull? who more obdurate? who more distrustfull? and addes to these, my Function, and my abusing my Function, my building with untempered morter, and doing the Lords work negligently; Though

God

God spare all others, yet I may
expect an overflowing anger,
and a tempest, fury; and yet I
expect it not; but o God I fear
it, and fear it much. For with
the bellowes of a long continu-
ance I have blowne all these
noys of sin to the fawell of thy
wrath; and now I see it kin-
dled, kindled in the sicknesse
of my childe; yet not kindled
unmercable to my Feare, nor
Merit. If it is not the plague,
I thank thee; yet I feare it is
mortall. For it is Empienni-
call, and Hepticall. And if
thou will give me leave to ap-
pease this wrath, to quench this
fire, I shall, not account my self
the better workman, but ac-
knowledge thee a most merci-
full God. But where, where
o God shall I have means to ap-
pease this wrath? where shall
I have water to quench this fire?
why, I have light upon it, blaskd
be thy name for it; An Ineble
that

Ezech.13.

that is sweet naturally, and
sweet effectually; and I have
Censor, o God, to offer it in,
laking metall, that will not
melt, a Resolution that will out-
last the date of gold: Nor is
it fit, it should be any other, or
inferior Mineral; For I am
going into the most holy place,
to fetch fire from off the Altar,
that fire which came from hea-
ven; no other fire of mine own,
no strange fire at all, but that
fire of mine own making, the
fire of a ale; This, This is the
Censor of my Resolution, and
I will be to farre from meddling
with him, that I will destroy it
as Phineas did, I will run e-
very temptation of Sathan, and e-
very consent of mine to that tem-
ptation through the belly, and
there shall never be againe a
Conjunction betwixt this
Zimri of his, and this Cushi of
of mine: and upon this fire in
this Censor, I put this sweet
per-

perfume of Incense : 1. *Sassafras*,
The Gumme of Contrition di-
tilled out of the Myrrhe and
bitternesse of my sinnes : I adde
to it, 2. *Onichis*, The cleare
spice of Sincerity : and Unite
with it 3. *Galbanum*, that hard-
ned liquor extracted out of the
sweet cane of Constancy ; & last
of all I put in the pure Frankin-
cense of Faith, and desire, That
this may be such a sweet favour
in thy nostrils, that an atone-
ment may be made, and thou
and thy people be at one, not
for the merits of these legall
Types, & imperfect & Oblations,
but for the merit of the Evangel-
ical Truth, shaddowed by these
Types, and perfecting these
imperfect Types to an acceptacion,
Jesus Christ : Of him this In-
cense, this Censor, this Fire,
this Savour is but a Type : For
as this Incense is the best of Spi-
ces, so is Christ the fairest of
men : This Incense was not so
sweet

Exod. 30.
38.
Pſ 45.2.
Exod. 30
36.

Isa. 53.5.

Levit. 16.

12.

Zach. 3. 2.

Exod. 30.

I. Heb. 9.14.

Exod. 35.

38.

Mat. 3. 17.

Levit. 16.

13, 14.

Heb. 9.12.

Num. 16.

48.

I. Jam. 2. 18.

sweet, till beaten; So, that Christ might be a sweet favour, he was bruised for our iniquities: As this Incense was not fit for Sacrifice, till burned with Coales; so, Christ was the fit Sacrifice, because he was abrand plucked out of the fire: The Incense was offered in a Censor of Gold, the best of metals; and Christ offered himself through the Eternall Spirit, the pretiousest of things: This Incense thus offered, was very sweet to God and man; and Christ thus offered is thy delight and mine: This Incense was carried with blood into the Sanctuary; and Christ with his own blood entered into the holy place: This Incense thus offered worked an atonement betwixt thee and thy people, to the staying of the plague; & so, so let me be reconciled to thee in this propitiation of my sinnes, Jesus Christ.

N. r.

Nor this ô God for my self alone, though I desire an atonement for my selfe in the health of my Childe, and his continuance with me; or, If thou wil have it so, in the death of my Childe and his abode with thee: For, as for my self, so for him, I offer thee this Incense, That living he may die, and dying he may live; living die to sinne; and dying, live with thee: For I verily believe that when Jesus Christ offered this Sacrifice, he prayed for him, when he said, Father forgive them, for they know not what they doe; For sure I am, He is a Child, and therefore knows not what it is to sin; ô, doe shoul cover his ignorance, and take him, if thou wil take him, in the Innocence of Christ, which Incense I offer; not onely for my self, and my Childe, but for them also, whom thou doest smite with a very great Plague,

very

very great ; for , 638. died of
the plague this last week ; Say,
ô God, say, It is enough : We
say, we have finned enough, and
too much , we will finne no
more , Doe thou say, thou hast
taken away enough by the
plague, and take away no more ;
but spare, ô Lord spare thy peo-
ple that prayeth , and smite us
not with any greater plague ;
Looke upon thy people that
weepeth , and burnis not any
longer in this fire of thy wrath
kindled by our own sinnes ; but
let these teares of our grefe
quench this fire of thy wrath,
and let the blood of thy Sonne
cover the coales of our sinnes ;
It is efficacious enough, and we
believe it; let it be as effectuall,
so we desire it ; yet still with
submission, If thou wilt : Tem-
porall judgments , no , nor the
Plague, we deprecate not : Tem-
porall mercies , no , nor my
childes health, I supplicate not,

but

but with this submission, If thou
wilt ; But thy spirituall graces,
the pardon of our sinnes, Thine
Eternall mercies, the saving of
our Soules, Those absolutely,
As thou wilt.

How anger is in thee, I di-
spate not; I see it, and see it fear-
fully in the Plague that smites
abroad, and in the sicknesse of
my Child at home, and acknow-
ledge it effectually in thee ;
and now desire thee not to be
angry for ever, neither perpe-
tually, nor eternally ; but let
joy come this morning of our
Repentance and Resurrection,
as anger and heavines hath been
in the night of our sin and Re-
on : Let the joy of this mor-
ning comfort us, for the anger
of that evening wherein thou
hast plagued us : Comfort us
in the assurance of pardon, im-
ployed and merited ; and in the
assurance of glory, desired and
deserved : Desired and imple-

Y red

red by us in Christ, merited and
deserved by Christ Jesus for us,
In whom and for whose sake,
thou wilt spare us as a Father
doth his Childe: For he hath
taught us to pray;

Our Father which art,

A prayer for my sick Childe.

O Lord and Saviour, a
Fairus for his daughter,
to I for my Sonne; He is sick.
Come thon, and lay thy hand
upon him; Come though I am
unworthy thou shouldest come
under my roose; I am unwor-
thy of the least of all thy mer-
cies; much more unworthy of
this so great a mercy; and be-
cause unworthy, therefore little
hope thou wilt come; No hope
at all, if I look upon mine own
worthiness; yet hope I have
be-

because I look not upon my self who am unworthy , but upon thee, who art not unwilling; unwilling thou wert not to heale the Centurionis Servant, though he confessed himselfe unworthy; unwilling thou wert not to heale the Cananites daughter, though thou calldst her; and she confessed her selfe a Dog ; and art thou unwilling to heale my Sonne, though my selfe more unworthy then the Centurion, and a verier Dog then the Cananite, since I beare thy image? I hope thou art not, and in this hope I beseech thee Come; Come, though not in the person of thy Majestie , yet in the presence of thy mercy ; Come, though not in a temporall mercy to heale his body yet in a Spirituall mercy to save his soule ; Come and lay thy hands upon him , if not thy hands of bodily health , yet thy hands of heavenly grace ; H.e.

Y 2 poore,

poore Childe, know'st thou what
to pray for, or if he did, he
knows not how to pray, I pray
as shouldest command me,
and for what thou hast promi-
sed me; the life of my Childe, If
thou wile, for, If thou wile, thou
canst make him whole : If thou
wile not so, yet for the salva-
tion of my Child, As thou wile:
For thou canst, and will save all
those that call upon thee accor-
ding to thy will : It is not thy
will, that any sinner should die,
but that all should Repent, Be-
lieve, and be saved ; what hee
cannot in himselfe for igno-
rance, He doth in me, though
with much infirmity ; In me
he Repents, In me he Believes,
and for him I come unto thee,
and beseech thee so come into
him, Come into him by thy
Birth, for whom thou wast
born, and forgive him his Ori-
ginall sinne : Come into him
by thy Death, for whom thou
di' dest

diddest Dye, and forgive him
his Actuall sinnes: Come into
him by thy blood which thou
diddest shed for him, and wash
him from the guilt of both, his
Originall and Actuall sinnes;
Come into him by thy Spirit,
and receive his Spirit unto thy
selfe, which with thine own
Spirit, thou diddest commend
into the hands of thy Father,
when thou wert upon the
Crosse, and making Propitiati-
on for him, saying, Father into
thy hands I commend my Spi-
rit: Into thy hands, o Father,
who diddest make him by thy
Word: Into thy hands o Son,
who diddest redeem him by thy
Blood; Into thy hands o holy
Spirit, who hast sanctified him
by Baptisme, I commend the
Soul and Body of this my Son,
and beseech thee o holy Trinity,
to receive the one now, if
now thou wile separate them;
and Crown both at Doomsday.

with Eternall glory through
Jesus Christ, Amen.

In whose blessed name, Oe.

equal. With this blessing

A Meditation upon my Sonne dying.

Mark 10. 14.

Suffer little Children to come unto me, and forbide them
not, for to such belongeth
the Kingdomes of Heaven.

IT is a little Child, & God; and
I suffer him, & suffer with him
too; He is a part of my self; and
therefore I partake with him,
and part with him too with all
my soule; I forbid him not,
but bid him goo on: He is com
ming to thee, Doe thou come
into him, that when he is passed
over the bridge of Death, hee
may

may come into the Kingdom of God ; When he was mine , he was thine ; Now he ceaseth to be mine , acknowledge him to be only thine : Thine he is by Covenant ; for I that am yet his Father doe belieue : Thine he is by Sacrament ; for he was Baptised into Jesus Christ ; and Thine he is by Promise ; For to such belongs the Kingdome of God ; To such as are the works of thy fatherly hands , To such as are the purchase of thy saying Blood . To such as are the Temple of thy Sanctifying Grace : Fix the eyes of a Father upon his Soule , His Soule that was bought with the blood of thy Sonne , and sanctified with the Grace of thy Spirit : With thy blood , & Saviour , wash his Soule , His Soule that was infused by the hands of thy Father , and sprinkled with the Grace of thy Spirit : with thy seal of Redemption , o holy

Y 4 Spirit,

Spirit, mark his Soule; His Soule that was redeemed with the blood of the Redeemer, and made by the hands of the master of Heaven and Earth; and now that he is leaving the Earthly Part of his Body to the Earth, whence it was made, Receive the Heavenly part of his Soule into Heaven, to thy self, whence it came; Let no evill Angel fright him, but thy good Angels guard him; As he came into the world weeping, so let him goe out rejoicing; and what he cannot pray for himself (for he is a Childe) Heare us praying for him, who with him are thy Children, by the virtue and merit of that Lamb which hath taken away the sinnes of the world, Jesus Christ: For whose sake, o holy Trinity, Receive the Spirit of this Childe; for we conclude these our imperfect prayers into that most perfect forme of pray-

as, caught us in the holy Gospell,

Our Father which art etc.

Hold them in thine handes
dive and come to alow .

A Meditation upon my Sonne death.

Octob: 3. 1636; Die Luna,
inter horas 5. & 6, vespere-
nas.

HE is dead; but to me only,
And them that are below;
To thee ô God he is not dead,
for he lives with thee, and I
thank thee for it; I thank thee
equally for Taking, and for
Giving; and, if I err not, I
thank thee more for taking
then for giving; for when thou
gavest him me, thou gavest him
to a mortall, miserable, sinfull
Father, a father that could be-
queath him nothing but Sinne,
make him heire of nothing but
miserie, and entaile nothing up-
on him but Mortality: But in

Taking him, thou hast taken him to an Almighty, Immortal, and Holy Father; a Father that hast filled him with Holiness, will crown him with Glory, and bless him with Immortality: Blessed thou were in giving him to me, for it is a blessed thing to Give; and Blessed thou art in taking him from me, for in Taking him, thou hast Given me a privilege from feare of his misfortune, and an assurance of his happiness: In hope of which from thee to me, I desire thee to give me a Desire to be dissolved, Grace to be prepared, and Preparation for that Glory thou givest all them that depart in peace according to thy word; While thy word is, I am willing to live; and when thy word is, I am willing to die; While I live, let me live according to thy will, in glorifying thee, edifying thine, and educating

cating my children, whom thou
doest yet continue to me by
Deed of Gift, in thy feare; and
when I die, let me die accord-
ing to thy word, in commen-
ding my soule into thy hands;
which soule of mine, and the
soules of these here present,
and of all thy servants where-
soever else, fill with grace now,
and glory at our deaths; that
our bodies may lie down with
this thy childe, and our bro-
thers, in hope of a joyfull Re-
surrection at the last day, thon-
row *Jesus Christ*: for whose holy
Nativity & Circumcision, for
whose Baptisme, Fasting & Tem-
tation, for whose Agony and
bloody sweat, for whole Crosse
and Passion, for whose precious
Death and Buriall, for whose
glorious Resurrection and A-
scension, be thou to us a father,
a Heauely father, in sanctify-
ing thy Name amongst us; in
advancing thy Kingdome by
us

us, in accomplishing thy Will
in us, in giving daily bread to
us, in forgiving our sinnes &
against thee and others, In deli-
vering us from the Evill of
sinne and punishment, now and
for evet, Amen.

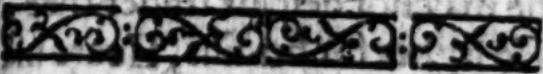
*A Meditation upon my Sonne bu-
ried, Octob. 5. 1536. Die
Mercurii.*

THou art gone to sleep be-
fore me, but I shall rise as
soon as thee; the Grave is thy
bed, and it shall be mine: I was
glad when I saw thee sleep in
thy Bed, and why should I
grieve now thou sleepest in thy
Grave? There, in thy Bed
thou hadst many startings;
Here, in thy Grave thou hast
none, no dremes, no frights,
but sleepest soundly and se-
curely: Surely I shall see thee
in

in better plighe when thou
left from the Grave, then when
thou diddest rise from thy Bed;
yet thou were, me thoughts, a
pretty childe, of a sweet Complexion,
a straight Body, and
an active Soule; a Soule that
promised thee a Schollar, (and
that was the heighe of my am-
bition;) But God hath taken
thee to a better Academy; and
by this time, as if thou were *Filius Nobilis*, given thee thy first
degree of Glory: He ex-
pressed his Grace in thy Ig-
norance; Thou knewest it not
to be a sinne, whether to die in
hate or love, whether with a
blessing, or without a blessing;
But that I might know thou
diddest not die in sinne, God
taught thee to take a peaceable
farewell of all that were about
thee; Else why diddest thou
kisse us all, shake us all by the
hand, and bid us all God be
with you? Else why didst thou
begge

begge my Blessing, but that I
might perswade my selfe thou
diedst in the peace of God, and
wert blessed by God? May I
remember thee, and therewith
remember that I shall come to
thee, & in that thought prepare
for death, evermore minding
that saying, Arise ye dead, and
come to Judgement; and so ad-
dress my self for that Throng,
that I may stand with thee a-
mongst the sheep at the right
hand of Jesus Christ, to receive
that sentence of Happiness,
Come ye blessed of my Father:
Amen.

A



A Prayer for the Sick.



Lord and Saviour, as the Centurion for his Servant, so I for this thy servant;

He is sick, and hath desired me to pray for him, He is sick, and I am bound to pray for him; As in duty bound, so in pity I doe pray for him, and pray for him to thee; To thee who art the Father of mercy, and God of all consolation; and beseech thee to be to him a Father of mercy, and a God of comfort; for he wants both, Comfort, because sick, and Mercy, because a sinner; By thy Mercy forgive his sinnes, that they may not stand

Stand up againſt him, and by thy
Comfort chear his Soule, that
he may not despair under thee ;
He ſighes for his ſins, Hearc his
ſighes, and silence his ſinnes ;
He groans for his misery, Eafe
his misery, and pity his groan ;
His groanes are the groanes of
thine own Creature, for thou
didſt make him ; and for thine
own ſake have ſome reſpect to
the work of thine own hands ;
His groans are the groans of a
member of thy Sonne ; for he
doth believe that *Jesus Christ*
came into the world to ſave
him ; and doe not, ô doe not
ſuffer any member of thy Son
to peril ; His groans are the
groans of a Temple of thy Spi-
rit ; for he hath been Baptized,
once with water, often with
blood, and now with a conſtant
Reſolution ; and doe not, ô doe
not ſuffer the unclean Spirit ei-
ther by paſſed ſinnes, or preſent
ſenſations, to deſtroye and conuict
the

the Temple of thy Spirit; But deliver him from the guilt of past sinnes by forgiveness; and deliver him from the strength of present Tentations by Assistance; while he does breath, sanctifie his breath to thee; and when he hath breathed his last, Receive his Breath, his Spirit, his Soule to thee everlastingely: while he doth live give him a sight of his sins, and therewith true Repentance to bewaile them; and a taste of thy mercy, and therewith true faith, to apply thy promises, and the merits of thy Son unto himself; with that Repentance, and with this faith, give him the aide of thy Spirit, that therein he may persevere till his Soule be separated from his Body; which Soul for thine own sake who diddest infuse it, for thy Spirits sake who hath sanctified it, and for Jesus Christ his sake who hath redeemed it, receive into thy hands,

hands, and keep at thy right hand for ever and ever, Amen,

In whose blessed name, &c.
A. 175. 510



The Dying Adams Discusion,

*Must dye, I may
dye now, I fear
so, I hope so,
I must dye;
for it is ap-
pointed unto
all men once to dye; I may
dye now, for deaths Harbin-
ger is come to take up his lodg-
ing, and I am sick: Or if I can
bribe them with some golden
portion, yet I am old, and this
Messenger will not return with-
out his errant: Now therefore
I may dye; and so I fare, for I
am not yet prepared; my sins
are yet unconfessed and unre-
penred;*

pened; they are an heavy burthen upon me, and if I dye now, so unprepared, with my sins unconfessed, I must to hell; and therefore I feare it, for who is able to dwell in those everlasting flames.

But now I doe addresse my selfe to be prepared; I now confess my sinnes, I now repente of my sins; and therefore I hope in God: For as what time soever a sinner repentes him of his sinnes from the bottome of his heart, God will put all his wickednes out of his remembrance, and he shall live; and now I doe repente from the bottome of my heart: Now, that God hath sent to me, as he did to Henkies, and tells me I shall dye, I put my house in order, I call my selfe to account for all my sins, I mourne for them in the bitterness of my Soule, I confess them to God, and aske for-giveness.

Be-

Behold ô God I was concei-
ved in sinne, and brought forth
in iniquity ; ô that my head
were a fountain of water to be-
waille it : for though thou wen-
pleased at my Christening to
wash away that Originall cor-
ruption, and I was then happily
and holily vowed to be thy
Childe, and to serve thee, yet
contrary to that profession, I
have fearfully violated that
Vow, I have execrably propha-
nied that Promise, I have despe-
rately and presumptuously em-
ployed my Soule and Body in
the service of the world, the flesh
& the Devill, for my Body that
was then at Baptisme made thy
Temple, I have polluted ; my
Soule that was thy Image, I
have defaced, nay, every part
of my Body, and every faculty
of my Soule I have given up as
servants of sinne ; my head hath
desived wickednesse, my heart
hath endited it, my eyes have
lusted

Iusted after it, my feet have carried me to it, my tongue hath tasted it, and my hands have committed it ; oh, how heavy my sinnes lye upon mee ? and how am I ashamed to Confesse them ? But better shame my selfe here, then be shamed hereafter before Men and Angels.

And therefore I confess in particular ; Instead of having and worshipping one God, I have too often acknowledged no God ; and too often I have worshipped many ; I have Atheistically denied God, I have Autotheistically relied upon my selfe, as if I were God ; I have pollutiveistically sought after riches, and pleasures, and sinnes, as If they were God : *O God have mercy upon me, and forgive me all my sinnes against this Law.*

If at any time I have worshipped the true God, I have yet

Com. 1.

Com. 2.

Com. 2.

yet worshipped him unlawfully,
my thoughts have roayed, my
Soul hath wandred after other
busynesse, when I seemed to be
doing this; and I have worship-
ped him, if not by Imagery in
idolls and images, yet by Imagi-
nation in differnbling and
hypocrisie; though I knew he
that worships God, must wor-
ship him in spirit and in truth:
*O God have mercy upon me, and
forgive me all my sinnes against
this Law.*

Com. 3.

The Name of God, the body
Name of God, which the Jewes
never used but with all rever-
ence, I have abused with all ir-
reverence; for I have spoke it
idly, I have sworn by it feare-
fully; I have forsworne by it
blasphemously, I have cursed
by it, ah me, devilishly: To the
Name of God the Father I have
given no Obedience; To the
Name of God the Sonne I have
given no Confidence; To the
Name

Name of God the Holy Ghost
I have given too much Reliance ; and yet I know whofe-
ver taketh the Name of God
in vain, shall not be held guilt-
fesse; & then what shall become
of me? O God have mercy upon
me, and forgive me all my sinnes
against this Law.

The Day of God, that Day
which God hath commandid
me to keep holy, in serving him
by Rest, and Charity, and
Sanctify, I have profaned by
Labour, and Impurity, and
Impiety; for such a Sunday I
did thus, &c. O God have mercy
upon me, and forgive me all my
sinnes against this Law.

Com. 4.

My Parents, whom God
hath commandid me to obey,
I have disobeyed, dishonored,
and resented: My Naturall pa-
rents, like Cham, I have disho-
nored; my Civill and Ecclesi-
asticall parents, the King and
his subordinate Magistrates,

Com. 5.

the

the Supervisors and inferior Ministers of the Church, like Carab, Dsibar, and Abiron, I have disobeyed and resisted; To the Commands of my Father and Mother I have not given obedience, their persons I have despised, neglected, and grieved; My Civill parents, the King and Magistrates, to their persons I have not given Reverence, so their Lawes I have denied Conformity, to their State I have not payd the Tribute of Maintenance; To my Masters and Governors I have been undutifull; I have disregarded the persons and precepis of my Ecclesiasticall parsons; To my boundifull Parents and Benefactors I have been unthankfull: O God have mercy upon me, and forgive me all my sinnes against this Law.

Other men, Neighbors, Friends, and Enemies, whom I should have loved, prayed for, and

and blessed; whose lives I should have preserved as mine own, I have envied, hated, mischieved, and murthered as farre as I had my power : who shall deliver me from this blood guiltinesse ? O God have mercy upon me and forgive me all my sins against this Law.

My self, ah, my self I have defiled by pollution as *Onan*, by fornication as *Judah*, by adultery as *David*, by incest as *Amnon*: such a time I was unclean, such a woman I deflowered, such a mans wife I defiled : Ah, Whoremongers and Adulterers God will Judge : O God have mercy upon me, and forgive me all my sinnes against this Law.

Com. 7.

The poore whom I should have reliued, I have oppressed; the rich, whose estate I should have preserved, I have robbed; such a man at such a time I cheated by cunning bargaines, by unlawfull suites, by false

Com. 8.

Z weights,

weights and measures ; oh, Theives shall not enter into the kingdome of Heaven : my gracious King I have defrauded of his Subsidies, my loving Minister of his Tithes, my Creditor of his Debts, the poore Orphan of his Legacie , my honest Servant of his wages, Oh, those cry aloud for vengeance : *O God bare mercy upon me, and forgive me all my sinnes against this Law.*

Against the truth I have born false witness, against other men I have given unjust accusations; the good I have openly slandered, and his credit I have secretly detracted; his infirmities I have divulged, and made impieties by false tales and lyes; and yet, ah me, God loves truth in the inward parts: *O God bare mercy upon mee, and forgive mee all my sinnes against this Law.*

Com. 9.

Com. 10.

My neighbors Wife, Houle, Servant, and Fortune I have

co-

coveted; at his wealth I have envied, at mine own estate I have murmured, and yet I should not covet any thing of another mans, and with food and raiment I should be content; Besides, the good Creatures of God I have abused; his bread by gluttony, and his drink by ebriety; and moreover yet, the good promises of God I have distrusted:

To these I have added evill thoughts, ungodly words; and innumerable evill works; O God pardon my presumptuous sins, and cleanse me from my secret faults.

For yet I even I doe begge pardon, and desired Absolution; my case I know is dangerous; but I hope it is not desperate; for I am sorry for all my sins, with my shule I hate them, and vowed if God give me more grace, I will, by his grace, have no more to doe with them. If my

eyes were whole rivers of tears,
I would weep them dry : If my
heart were a fountain of water,
I would exhaust it.

And for all the wrong I
have done to man, I make Re-
stitution ; such a man that I
robbed of so much, I restore it
him , &c. such a man that I
wronged, I send for, and aske
him forgiveness : and such a
one that wronged me, though
thus and thus, I forgive with all
my heart, and beseech God so
to forgive me : And that thou
mayest forgive me, I implore
thy mercy, and tender thee the
merits of *Jesus Christ* for my
discharge : His innocent con-
ception, his holy life, and me-
ritorious death for my Orig-
inall and Actuall sinnes ; and
though I am the greatest of all
sinners, yet I believe that saying
which is worthy of all accepta-
tion, That *Jesus Christ* came
into the world to save sinners,

whereof

whereof I am chiefe, and for his sake I beseech thee o' God to forgive me, Amen.

And now a little to strengthen my faith, I will send for the Minister : Sir, I desire you to pronounce and declare me Absolved.

Before I dare use those Keys and pronounce and declare you Absolved, give me leave to ask you some questions.

Q. Have you made a true and humble Confession of your sinnes to Almighty God ?

A. I have, to the best of my remembrance.

Q. Are you truly sorry for all your sinnes.

A. I am with all my heart and soule.

Q. If God renew your daies, will you amend your life?

A. By his grace I will.

Q. Doe you believe all the Articles of the Creed?

A. I doe, I doe.

Q. How doe you hope to be delivered from Hell, which is due unto you for your sinnes?

A. By Jesus Christ.

Q. What is Jesus Christ?

A. Both God and Man.

Q. What hath he done for you?

A. He dyed and shed his blood for my sinnes, and rose againe for my justification.

Q. Doe you hope to be saved by no other means?

A. No, no other means, but the merites of Christ: no other Name, but the Name of Jesus, whereby I; or any man can be saved.

Q. Doe you give God hearty thanks for this?

A. Yes, yes, my Soule praiseth God for this.

Q. Are you in love and charity with all the world?

A.

A. I auh.

Q. Doe you forgive all your E-
nemis?

A. I doe, with all my heart
I doe.

Q. Have you made Restitu-
tion for all the wrong you have
done?

A. I have.

Q. Doe you desire all your E-
nemis to forgive you?

A. With all my heart I do.

Q. As God hath blessed you
with an Estate, so will you blesse
God in giving some part of it to
the poor?

A. With all my heart I will
and doe; and thus much to such
uses, &c.

Upon the truth of these promises
I pronounce you absolved.

Sir, I thank God and you;
God as the prime Author, and
you as the instrumentall Minis-
ter of this happiness: and be-

ing thus farre fitted, I beseech you give me that sure *Viatum*, and best provision for this great journey, The Sacrament of the Lords Supper , the Body and Blood of my Saviour Jesus Christ , to preserve my Soul and Body into everlasting life :

For it is the Bread that came down from heaven, and if I eat thereof, I shall not die ; If I eat Christs flesh , and drinke his blood, I shall have eternall life ; and that I may eat his flesh, and drink his blood, I beseech you pray with me, and for me :

1. That when I see you set apart Bread and Wine for this Sacrament, I may with the eye of my faith see God the Father set apart the person of his Son to be a Sacrifice.

2. That when I see you consecrate these Creatures by Prayer and Thanksgiving to be a fit Sacrament , I may also see

see God the Holy Ghost sanctifie the Humanity of Christ, by overshadowing the Virgin Mary, to be a fit Sacrifice for my sinnes.

3. That when you breake the Bread, and poure out the Wine, I may with the eye of my faith see Christs Body broken and crucified, and his Blood shed for my sinnes; and in the Contemplation thereof sigh, and sob, and weep, and wish my Head a fountain of water, and mine Eyes rivers of teares, to bewaile those sinnes which put my Saviour to such torments.

4. That when you give, and I receive Bread and Wine, I may at the same time with the hand of my faith receive from the hands of God the Body and Blood of Jesus Christ, with all the merits of his death and passion; and therewith Salvation to my Soule.

5. That when I have recei-
ved, I may take out David's le-
sson, What shall I render unto
the Lord for all the benefits he
hath done unto me? and to follow
Zicchus his Example, and give
a faire part of my goods unto
the poore.

And so Lord Jesus, Come
when thou wilt, Come even
now I beseech thee, for now I
have seen thy Salvation; Come
even now I beseech thee, and
receive my soule, that soule of
mine, which with thine own
soule thou diddest commend
into the hands of thy Father,
when thou wert upon the
Cross, and gavest up the
Ghost: Come holy Father, and
receive my soule to thee, which
thou diddest infuse into
me: Come holy Sonne, and
receive my soule to thee, which
thou diddest Redeeme for me:
Come Holy Ghost, and receive
my soule to thee, which thou
hast

hast sanctified in me : Come holy Trinity, and receive my soule to thee for Jesus Christ his sake ; His merits I present betwixt thy wrath and my sins ; his Blood is sprinkled upon my soule, o therefore let not the destroying Angell meddle with me, but thy good Angels take my soule, as they did the soule of Lazarus , and carry it into Abrahams bosome, into heaven, and there let me beare a part for ever with them in that Hallelujah , Honour and Glory and Praise be unto him that sits upon the Throne, and to the Lamb at his right hand , forever and ever, Amen.

Lord Jesus Sonne of David have mercy on me, and receive my soule :

I beseech thee Lord Jesus Christ receive my poor soule : Save me Lord Jesus ; Save me Lord God for Jesus Christ his sake, Amen.

A Discourse betwixt the Devil and the Soule.

Devill.

WHAT hope canst thou have to be saved? wert thou not conceived in sinne, and brought forth in iniquity?

Soule. I was, and for it doe cry, God be mercifull to me a sinner; and mercy I hope to have, because my Saviour was conceived by the Holy Ghost, and borne in innocency, not for himselfe, but for me; For which my Soule doth magnifie the Lord.

Devill. But thou hast committed all sinne; thou hast discoursed with me the Devill, and at my perswasion hast eaten of the forbidden tree.

Soule. True, I have committed all sinne, I have discoursed with thee, I have eaten of the forbidden tree; for which I cry, God be mercifull to me a sinner;

and mercy I hope to have, because my Savior hath overcome thee, and offers me the tree of life, and bare my sinnes upon the tree of the Crosse, notwithstanding any sinne himself: For which, &c.

Mat. 4.
John 4.
1 Pet. 2. 22.

Devill. But thou hast fulfilled the will of the flesh too, and done no good.

Rom. 7.

Soule. True, I have, and therefore cry, God be mercifull to me a sinner: and mercy I hope to have, because my Saviour fulfilled the will of God, and did all good: For which my Soule doth magnifie, &c.

John.

Devill. I, but thou hast defiled thy body, as *David* by Adultery, as *Ammon* by Incest, as *Onan* by pollution, as *Judah* by Fornication.

Luke 2.

Soule. True, I have, and therefore cry, God be mercifull to me a sinner: and mercy I hope to finde, because my Saviour offered his Body to the knife

Mat. 4.
Phil. 2.

knife of Circumcision, to the water of Baptisme; to the curse of the Tree, to the death of the Grosse: For which my Soule, &c.

Gen. 6.

Devill. Flatter not thy selfe thou foolish man; For thou hast defaced thy soule by all manner of ungodlinessse.

John.

Soule. I have, and for it doe cry, God mercifull to me a sinner, and mercy I hope to have, because the Soule of my Saviour hath renewed that Image by dying willingly, and descending victoriously, and rising triumphantly: For which my soule, &c.

Rom. 4 25

Devill. Thou hast lifted up thy hands against heaven; Thy feet have been swist to shed blood of revenge; Thy heart hath been filled with evill imaginacions.

Gen. 6.

Soule. True, and yet I hope for mercy; For my Saviours Hands are stretched out to embrac

Joh. 19 34.

brace me; His Feet were nailed
to shed the blood of Atonement;
and his heart was pier-
ced to offer and make satisfaction:
For which my Soule, &c.

Ifa.

Devill. Deceive not thy self,
In thy body is nothing but
wounds in thy Soule nothing but
soars, in thy life nothing but
sins, and canst thou yet hope
for mercy?

Soule. Yes, yet I hope for
mercy, for in my *Iesu*, I can
see nothing but Balme to cure
my wounds; In my *Christ* no-
thing but Unction to heale my
soars; In his life nothing but
obedience to cover my sins; In
his death patience, in that pa-
tience Redemption; In his
blood, innocence, in that inno-
cence satisfaction, in his de-
scent Humility, in that Hu-
mility, Victory; In his Resur-
rection and Ascension Hope;
in his intercession comfort: For
which my Soule doth manifest
the Lord.

Devill

Devill. But foolish man that thou art, Thou hast trampled that blood under foot; Thou hast crucified thy *Iesu* afresh; and what mercy canst thou now hope for?

Sowle. True, ah me, it is true, I have so done as thou accusest me, and yet I hope for mercy: For that blood is not yet dry; It is as well able to save me, as them who spilt it; and I believe, He prayed for me upon the Cross; when he said, Father forgive them: For which my Soule, &c.

Luk. 23. 34

Devill. But yet still, Thou art the greatest of all sinners: for would any man but thy selfe have defiled his body, and defaced his soule by drunkennesse and uncleannesse, and such, and such sinnes, since so many vows as thou hast made, at thy Baptisme, and the other Sacrament? and yet, canst thou hope for mercy? It is impossible for thee

Heb. 6. 4,
5, 6.

thee to be renewed by Repen-
tance.

Soul. I am the greatest of all
sinners indeed; but of that number
only whom Jesus Christ came
into the world to save; It is so
faithfull a saying, that I doe be-
lieve it: and that impossibility
of repentance reaches not to
me; for what I cannot actual-
ly doe, I desire to doe, Even to
be the greatest penitent, as I
am the greatest sinner; and doe
beseech God to accept of my
Resolution, and to accomplish
it in my true, though weak en-
deavours; to look upon me, as
I am in Christ; For I believe,
He suffered for me, and there-
fore Sathan, thou hast no part in
me; for God will never cast
him away for whom Christ did
suffer: I beseech God to look
upon me, not as I am in my self;
for in my selfe I am defiled, na-
ked, wounded, and a childe of
wrath; But looke upon me o
God

1 Tim. 1.
15.

God, as I am in Christ, washed; washed in his Baptisme, as well from my actuall sins I committed since, as from my originall sinne I stood guilty of before I was baptized; Look upon me ô God as I am in Christ, cloathed; cloathed with his righteousness; His love cloathed himself with the imputation of my wickednesse; and doth not thy gift of faith cloath me with the imputation of his righteousness? I doe believe the one, That he came into the world; and desire to believe the other, That he came into the world to save me, for I am a sinner; oh, help mine unbelief, and strengthen my faith, and in this garment let me obtaine a blessing: Look upon me ô my God, as I am in Christ, healed, Healed with his stripes; for he bled to save the whole Body, whereof I am a member; and doe not, ô doe not suffer a member of Christs body to perish;

rish; Look upon me ô my God,
as I am in Christ, Recorced
and at peace with thee; for
being justified by faith, I have
peace with God through Jesus
Christ: Looke upon me so ô
God, and thy Baptisme shall
cleanse me, cleanse me from the
Guilt of passed sinnes, and
cleanse me from the Filth of
future sinnes: Look upon me
so ô God, and thy other Sacra-
ment, the blessed Communion,
shall preserue me into everla-
sting life: Otherwise I dare
not looke upon thee, but in the
face of Jesus Christ, and other-
wise I beseech thee looke not
upon me, but in the merits of
Jesus Christ; In whose Name
and presence I promise thee
new obedience, and for whose
sake and merits I beg thy Assi-
stance, that I may have vistory
over sinnes, and over this tem-
pter to sinne the Devill, Vistory
over the commanding power

Rom.5. 1.

of

of sinne, that I may no more obey it in the lusts of my mortall Body; and victory against the condemning guilt of sinne, that I may not dispaire in the bitter remembrance thereof, but be cured of all those stings I have received from the fiery Serpents of the Devilli, the World, and mine own Flesh, by looking upon the true brazen Serpent, Jesus Christ. Amen,

In whose name and words I further call upon thee, saying,

Our Father, &c.

A Prayer for the present times.

1642.

O Most just, and yet most mercifull God; in thy Justice, for our sins, thou sendest

dest us daies of trouble; in thy
mercy, biddest us call upon thee
in our daies of trouble; and pro-
miset to hear and help us: That
these are daies of trouble, thou
knowest; That we have made
them so, we acknowledge; It
is, we confess, it is the bitter
fruits of our cursed sinnes; our
sinnes have separated thee from
us; and our sinnes have provo-
ked thee to separate us one from
another; member from mem-
ber, head from body; and what
can be the fruit of such unnatural
and irreligious division in
the parts; but confusion in the
whole? and such fruit may thy
Justice justly give us for our
own devices: from thy Justice we
can expect no other; for our
devices we can hope for no o-
ther; but from our own devi-
ces, which have provoked thy
Justice, and from thy Justice pro-
voked by our own devices, we
appeal to thy Mercy, which is

over

both thy Justice provoked, and
our Devices provoking; and in consideracion of thy mercy
we hope and pray for a better
issue then confusion; even a se-
paration of our sins from thee,
in thy remitting them, and a separation of our sins from us,
in our omitting them; and in
gathering us together in our
unity of Affection, and in ga-
thering us to thee, in our unity
and uniformity of Religion;
and all to this end, That wee
may give thanks unto thy holy
name; That we may give thanks
unto thy holy name, either for
the holy conversion of the Irish
Rebels, or for the happy con-
fusion of their Rebellion; Behold,
they have entered into
thine inheritance, defiled thy
Temple, & made a great part of
thy *Jerusalem* an heap of stones;
Behold, they have banished thy
Prophets which preach thy
truth, and persecuted thy peo-

ple which would worship thee
in spirit and truth ; O let not
those Idolaters reigne, nor the
man of sinne any longer exalt
himselfe : And that they may
not, nor we fall into their
bands, nor our Countreynen
fall under their hands, we be-
seech thee take us and our cause
into thy hands; Our cause, and
defend it, because it is good;
our persons, and amend us, be-
cause we are bad; Bad we are
by our originall corruption,
and worse then bad we are by
our actuall transgressions ; we
were conceived in sinne, and
we have continued in sinne, yea
we have committed it even
with greedinesse ; Not a Duty
thou hast commanded, but we
have omitted it ; not a Sinne
thou hast forbidden, but we
have committed it ; and there-
fore not a Punishment thou
hast threatened, but thou mayest
justly inflict it on us : Justly hast
thou

thou already given many of
us for a prey unto our En-
emis, and justly maist thou
give us all for a Reproach unto
the world : Most unjustly have
we provoked thee with our
own Inventions, and therefore
most justly mayest thou forsake
us to perpetuall destruction ;
Most unjustly have we sent up
an inundation of sinne against
thee, and therefore most justly
mayest thou send down an in-
undation of Judgment against
us : But behold ô Lord , we
desire to revoke the Our , and
to preyent the other with an in-
undation of sighs, and tears, and
cries; Our Hearts sigh, pittifull-
ly behold the sorrowes of our
hearts ; our Eyes weep , hold
not thy peace at our tears ; our
Tongues cry , ô be not angry
too long with thy people that
prayeth ; but have mercy upon
us , and according to the mul-
titude of thy mercies forgive
OUR

our sinnes, removeth thy Judge-
ments, reconcile all unhappy
differences, at home in Eng-
land, abroad in Ireland, and
continueth mercies to Eng-
land, Scotland, and Ireland: or,
if thou wilt longer exercise us
with Afflictions, yet sanctifie
them, we beseech thee to us,
that under the Crosse we may
grow better, and waite with
patience, till thou shalte be plea-
sed to shorten these dayes
of division in England, and of
Persecution in Ireland, and of
sinne in all the world: Doe it,
o God Doe it for thine Elects
sake, Doe it for thy promise
sake, Doe it for thine honour's
sake, Doe it for thy Christ's sake,
Doe it for our Jesus sake: And
for that Jesus sake; be merci-
full to thine anointed Servant,
and our dread Sovereign Charles
By thy grace, &c. his heart is
in thy Rule and Governance,
Dispose & rule it so, that he re-

membring whose Minister heis,
above all things may seek thy
Honour and Glory, and stady
to preserve thy people com-
mitted to his charge, in wealth
peace and godlinesse: For that
Iesu sake have mercy upon the
Queen Mary, that the remem-
bring whole wife she is, may
forget her own people and her
Fathers house: For that *Iesu*
sake have mercy upon our
Prince Charles, and the rest of
them, that they may remember
thee their Creator in the dayes
of their youth, and thou re-
member them thy Creatures in
the dayes of their age: For
that *Iesu* sake bleffe the Lady
Elizabeth with her Princely In-
fue, and comfort them for those
yeares wherein thou hast shewn
them, and they have suffered
adversity: For that *Iesu* sake
bleffe the Body-representative
of this Kingdome, now assem-
bled in Parliament, that they

re-

remembering whose Servants they are, Thine; and whose Subjects they are, K. Charles's; and whose Sonnes they are, thy Churches; and whose Trustees they are, the Kingdome's; may in all their Consultations aime at thy Glory, the Kings Honor, thy Churches peace, this Kingdome's safety, the relieving of Ireland, and the uniting of all our hearts both in opinion and affection: For that Jesus sake blesse the Lords of his Majesties most Honorable Privy-Council with the wisedome and integrity of Husbaz, that they may prove happy instruments for the preventing the dangerous Counsels of all Achitophels, the mischievous devices of all wicked Hamans, and the furious rage of all blaspheming Zenaebazis: For that Jesus sake blesse the Clergy of this Land with the grace of powerfull Eloquence and holy

Conversation, that they may
as well live, as speak holy Di-
vinicy, and be a meanes of their
own and other mens salvation:
For that Jesus sake blesse the
Magistracy of this Kingdome,
that they remembryng the
Judgement is not mans, but
Gods, they may deale upright-
ly, without feare or favour, be-
twixt party and party: For
that Jesus sake blesse the two
Universities, Oxon and Cam-
bridge, that they remembryng
whose Schooles they possess,
the Schooles of the Prophets,
may be ever furnished with a
continuall supply of faithfull
Ministers for the Church; that
thy Flock may not be starved;
and of able Magistrates for the
State, that thy Flock may not
be scattered: For that Jesus
sake blesse all those that lye
upon the dunghill of Job, in the
bed of sicknesse, or in the dun-
geon of Joseph, in the chaines of
perse-

persecution, that they rememb-
bring whose hand it is that
injuries them, Thine; and for
whose cause it is they suffer,
Thy truths, they may possesse
their soules in patience, till
thou possesse them in glory:
For that Jesus sake blesse us
hereafter imbled, that we remem-
bring where we are, and what
we doe, thy work in thine own
presence, we may behave our
selves reverently, and attend
thy word so carefully, that it
may be the favour of life to life
to us all, Amen.

In whose name, &c..

Aa 3 A

A Prayer for the Parliament.

O Most mercifull God, who
hast made all Mankinde
of one ; & most mercifull
God, who hast conerafted all
the Elect of Mankinde into one
Body, the Church; and haft gi-
ven the whole Church but one
Soule, the Spirit; and that Soul
but one Life, the Faith; and
that Faith but one prop, one
Gospell, one Baptisme, one
Lords Supper; and this one Bo-
dy and one Soul but one Head,
thy Self, who art but one Lord;
And haft againe disposed this
Body into severall Members,
and againe gathered those se-
verall Members into severall
Societie and Assemlies, and
made each Society and Assem-
bly but one, thereby intimating
unto us that we shold all have
but one Heart, and one Minde,
In mercy looke upon the great
Society

Society and Assembly of this
Kingdome, now sitting in Par-
liament, that they may keep
the unity of the Spirit in the
bond of peace amongst them-
selves, and be thy happy instru-
ments to settle peace in this
Kingdome, and at last each one
of them may enjoy thy peace
which passeth all under-
standing, through
Jesus Christ our
Lord, Amen.

FINIS.

23 AP 57

21 M 13

